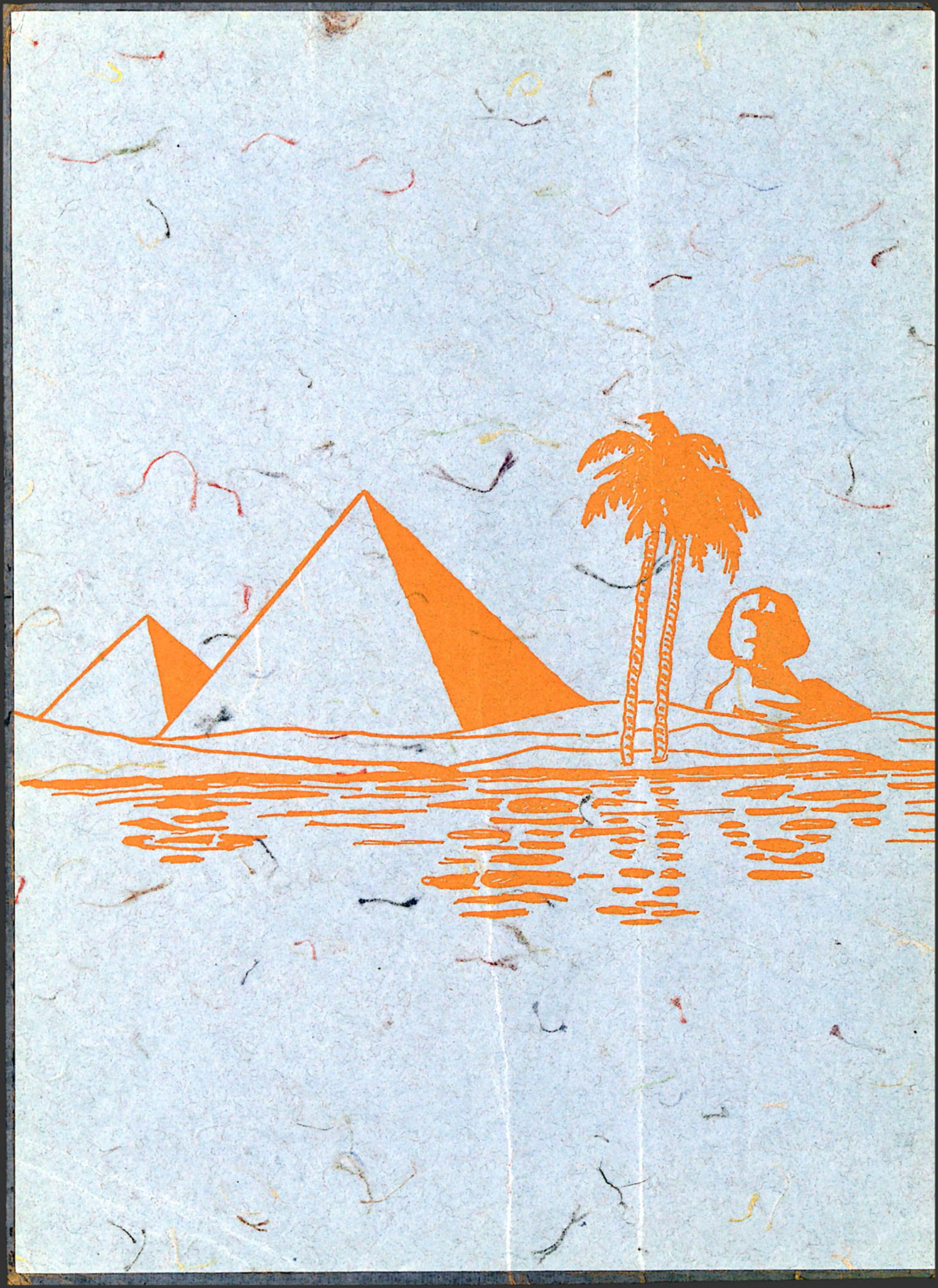


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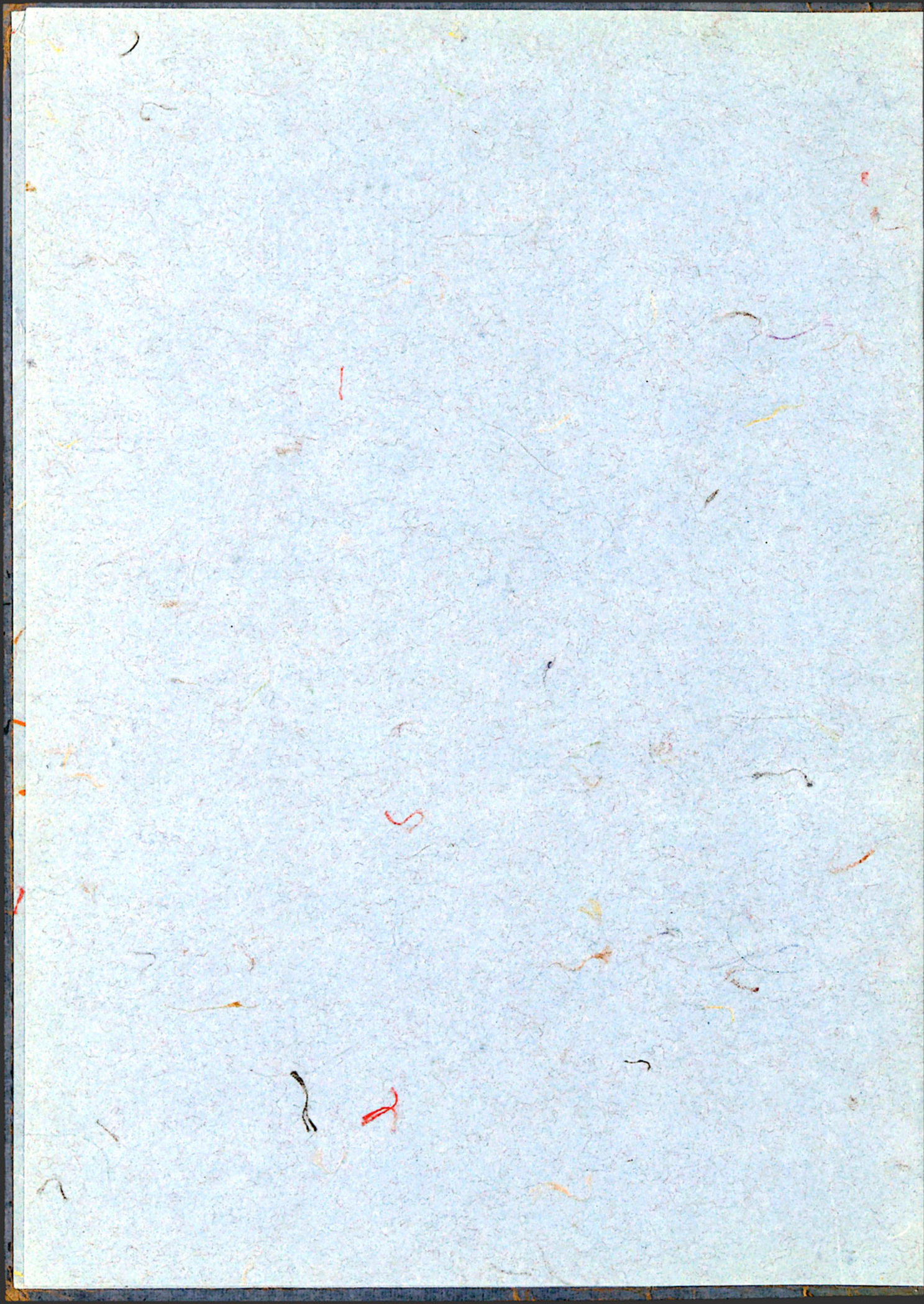


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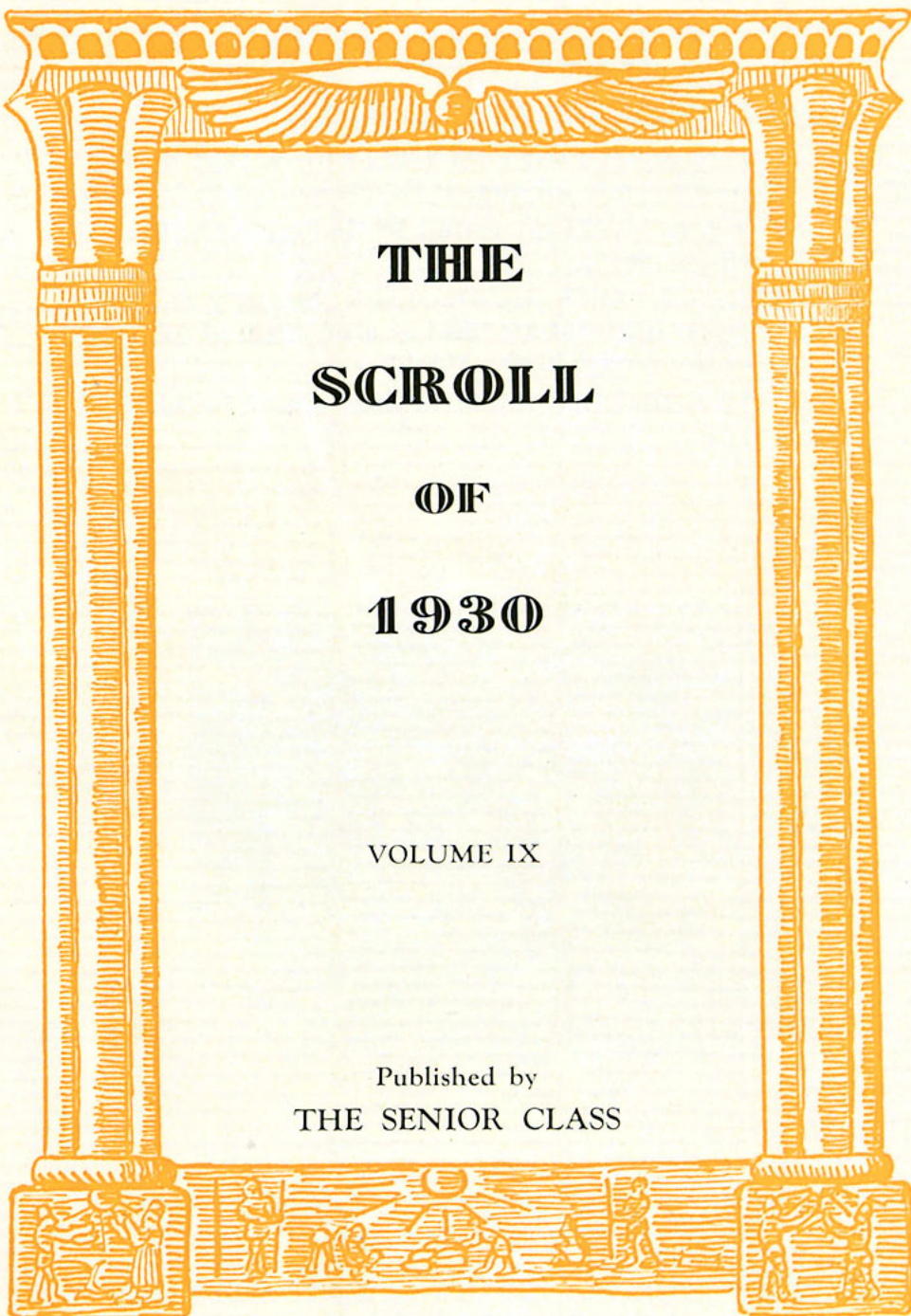




**THE
SCROLL
OF
1930**

VOLUME IX

Published by
THE SENIOR CLASS





OUR PURPOSE

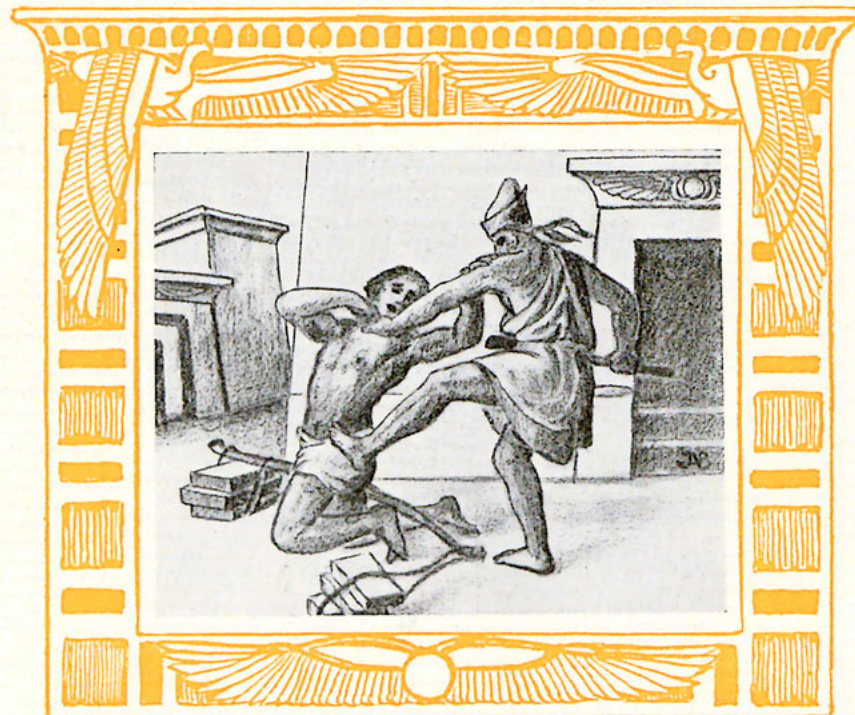
in THE SCROLL of 1930 is threefold:

First, to present our Lord Jesus Christ, that He may be made known to all men as Savior and Lord;

Second, to herald the claims of God upon the lives of His own people;

Third, to set forth our school as a place to strengthen and deepen spiritual life, and as a medium of preparation for the service of the Master--

We trust that God will bless this volume to this end.



*And the children of Israel sighed by reason of the bondage,
and they cried.—Ex. 2:23*

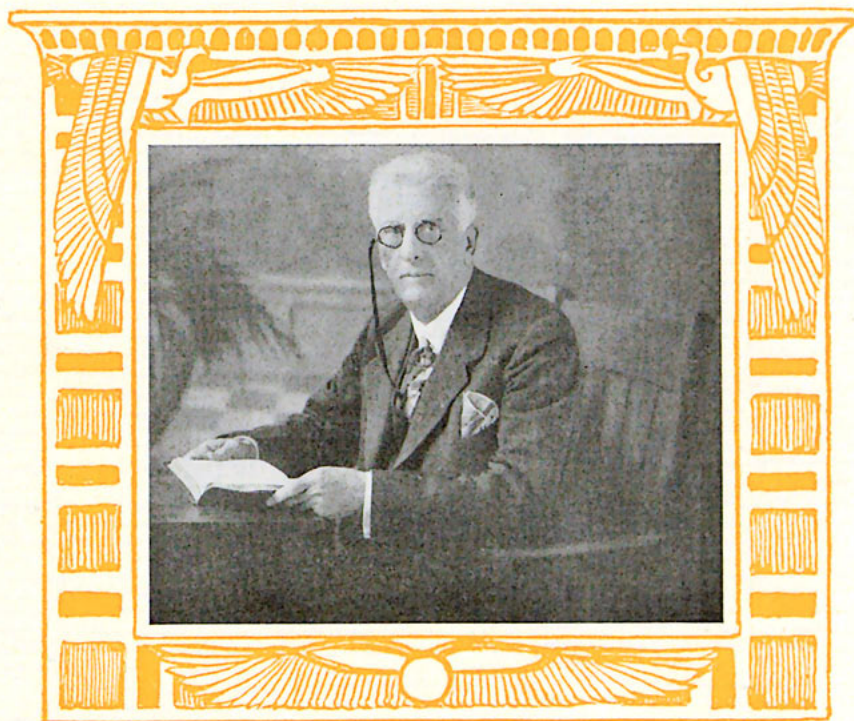
*Everyone that committeth sin is the bond-servant of sin.—
John 8:34*



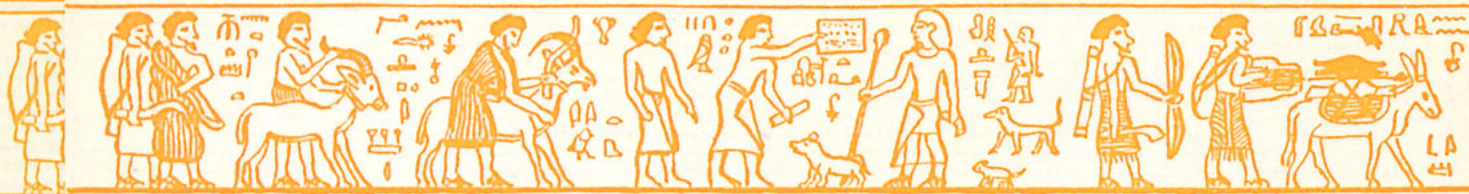
TO DR. W. B. RILEY

whom we have learned to love and respect for his unwavering adherence to the truth, his untiring service for our Lord, and his unselfish expenditure of time and effort in our behalf, we, the Class of 1930, do affectionately dedicate

THE SCROLL
of 1930



*A workman that needeth not to be ashamed, rightly dividing
the word of truth.—II Tim. 2:15*



WE BELIEVE

in the Virgin Birth and consequent deity of Jesus Christ; in His atoning work on the cross, whereby He redeemed us from our sins; in the resurrection of the body of Jesus Christ and bodily ascension into heaven; in His personal, visible and premillennial return; in regeneration as an absolute necessity to entrance into the Kingdom of God, and in the sacred Scriptures as verbally inspired of God, the only absolute infallible guide to the salvation of the human soul.



God called to him out of the midst of the bush, and said, "Moses, Moses." And he said, "Here am I."—Gen. 3:4

The Lord thy God will raise up unto thee a Prophet . . . like unto me; unto Him ye shall hearken.—Deut. 18:15



FROM THE LAND OF PHARAOH

the Children of Israel took silver and gold,
manners and dress, thoughts and knowledge;
we have taken from Egyptian Art its decorative
features to present more attractively the
theme of our Scroll.



*The Lord smote all the first-born in the land of Egypt.—
Ex. 12:29*

The mind of the flesh is death.—Rom. 8:6



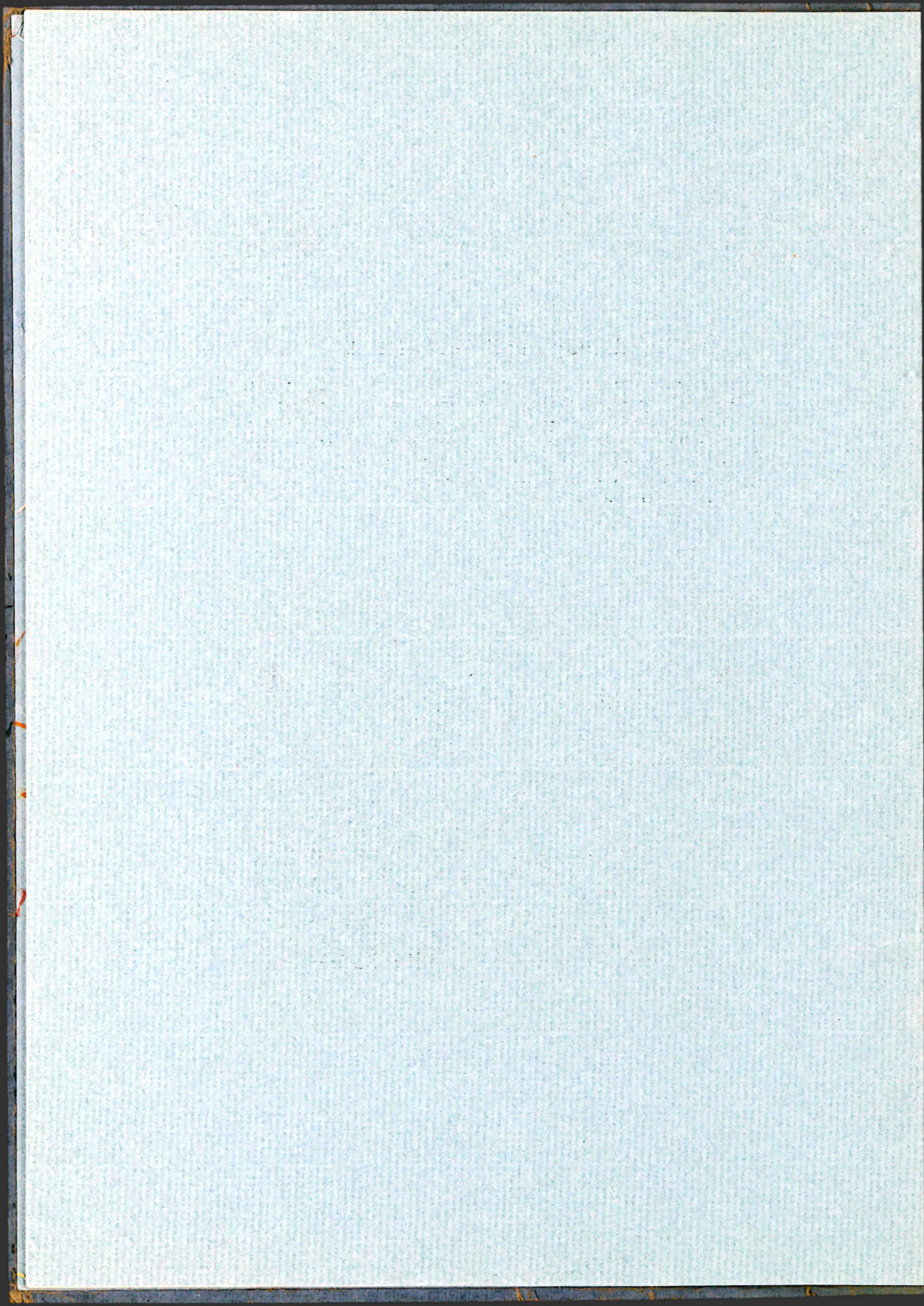
MODERN EGYPT

with its departed glory is a silent witness to the transitory character of worldly power and possessions. As we contrast these with the eternal heritage of the redeemed, we choose with Moses "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt."



Thus the Lord saved Israel that day out of the hand of the Egyptians.—Ex. 14:30

The gospel of Christ . . . is the power of God unto salvations to everyone that believeth.—Rom. 1:16

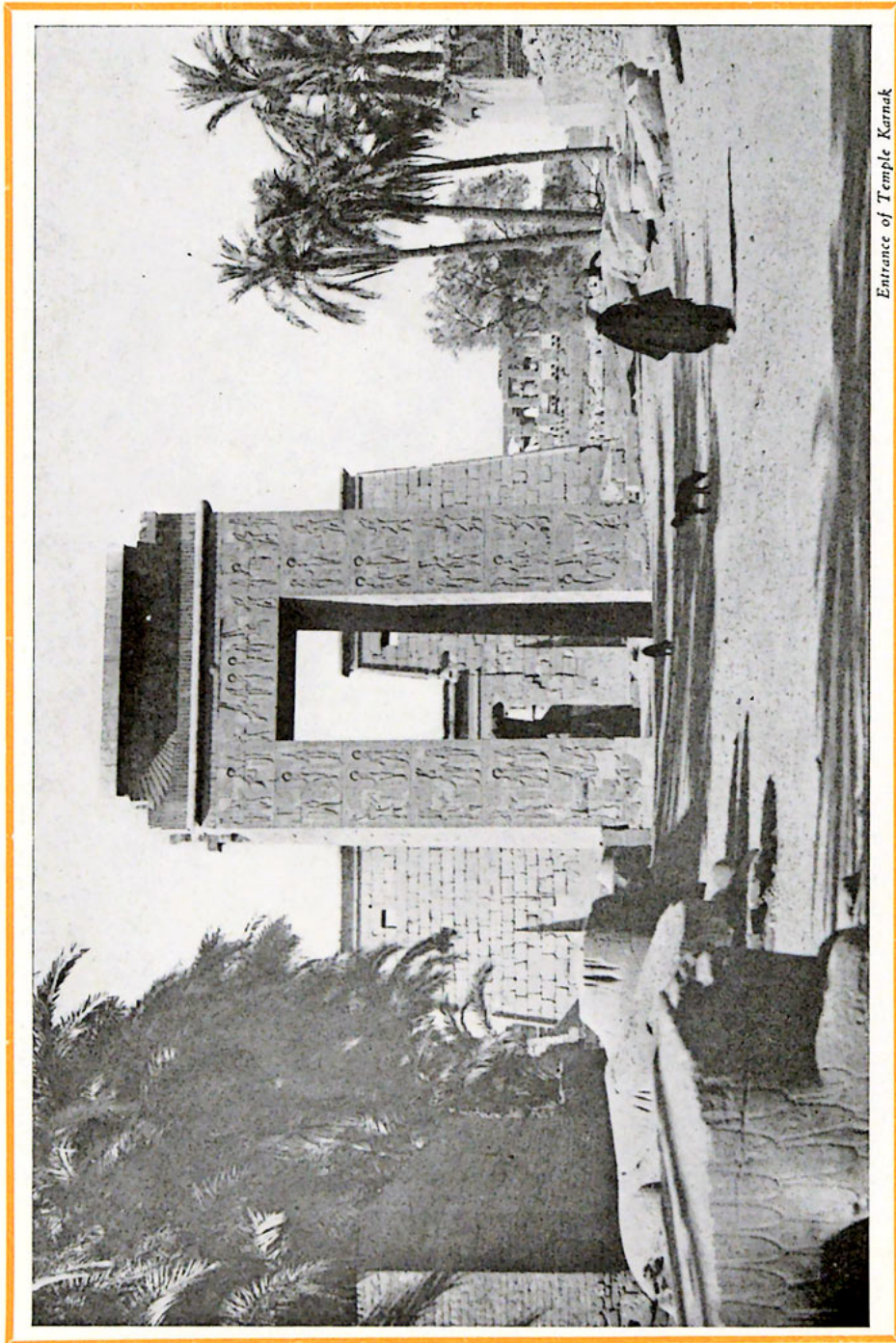




Hypostyle Hall, Karnak

*Nobler than massive temple,
And lofty pillar and beam,*

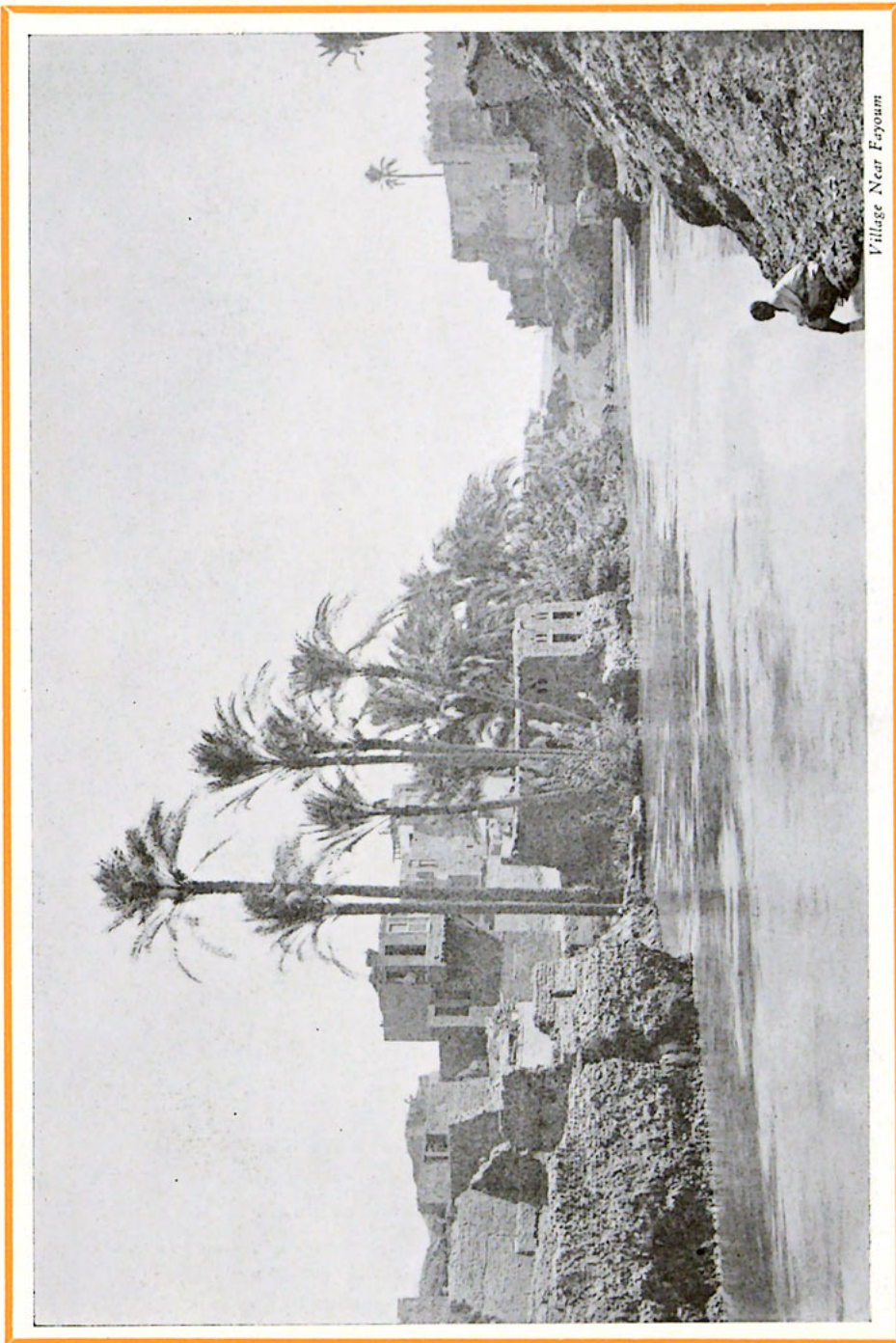
*Greater the arm of Jehovah,
Stronger His power to redeem.*



Entrance of Temple Karnak

*Holy and precious and living,
The way to Jehovah's throne.*

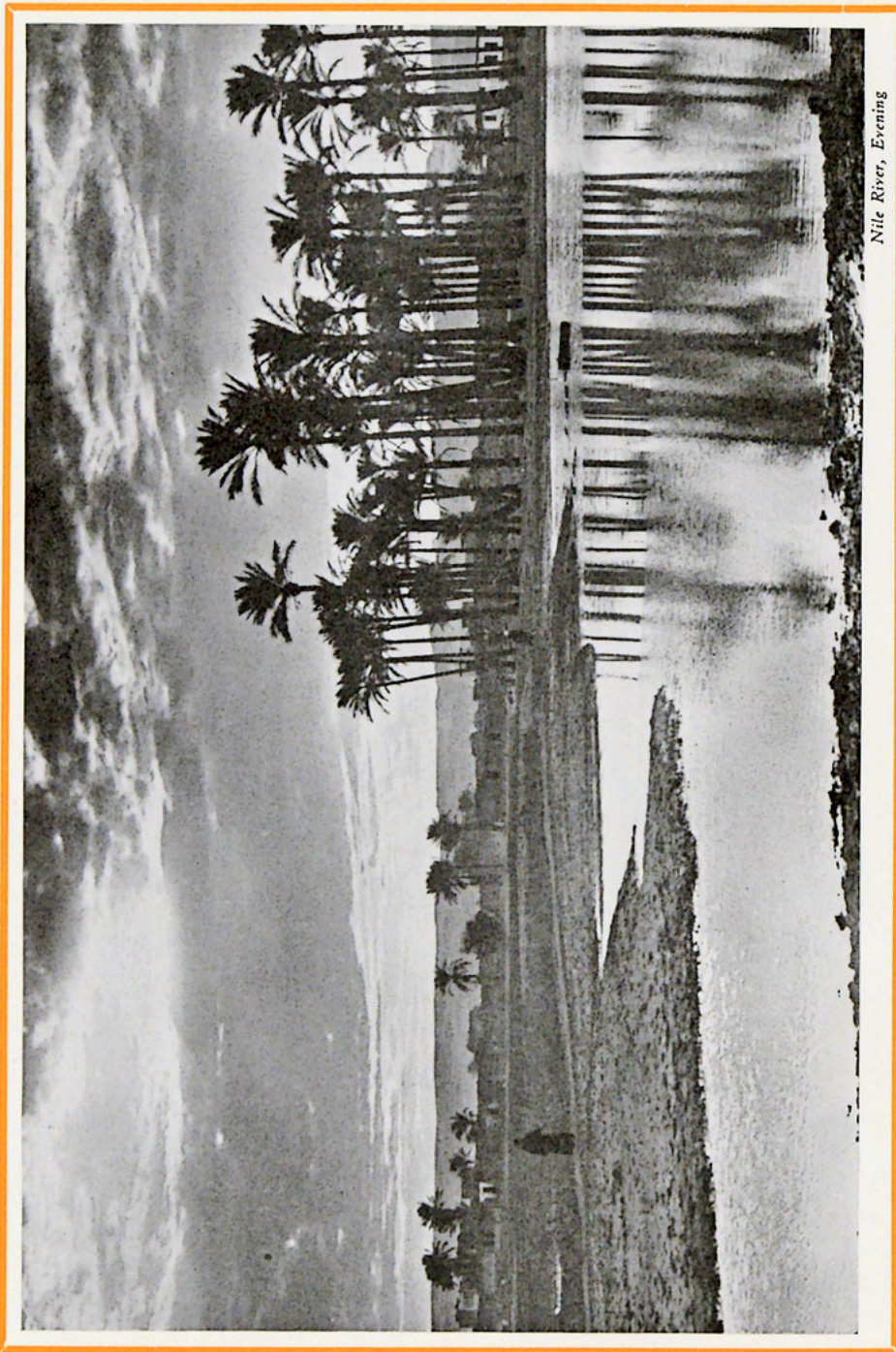
*Simpler than Egypt's entrance
To idols of wood and of stone,*



Village Near Fayoum

*Fairer than crumbling village,
Built 'neath the palm tree's shade,*

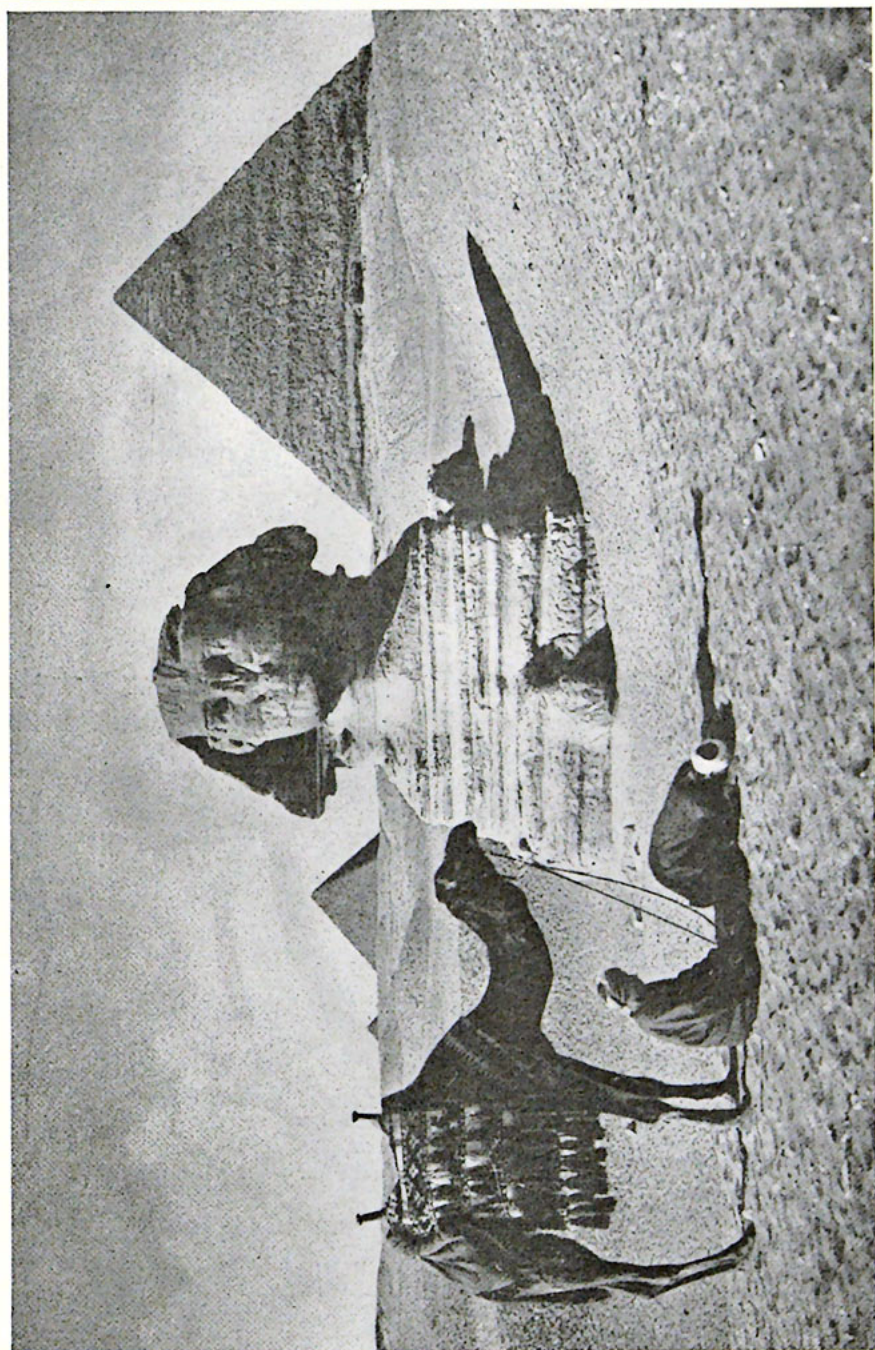
*Enduring, the place in the heavens
Our Lord for His own hath made.*



Nile River, Evening

*Calmer than twilight silence,
Brooding o'er stream and plain,*

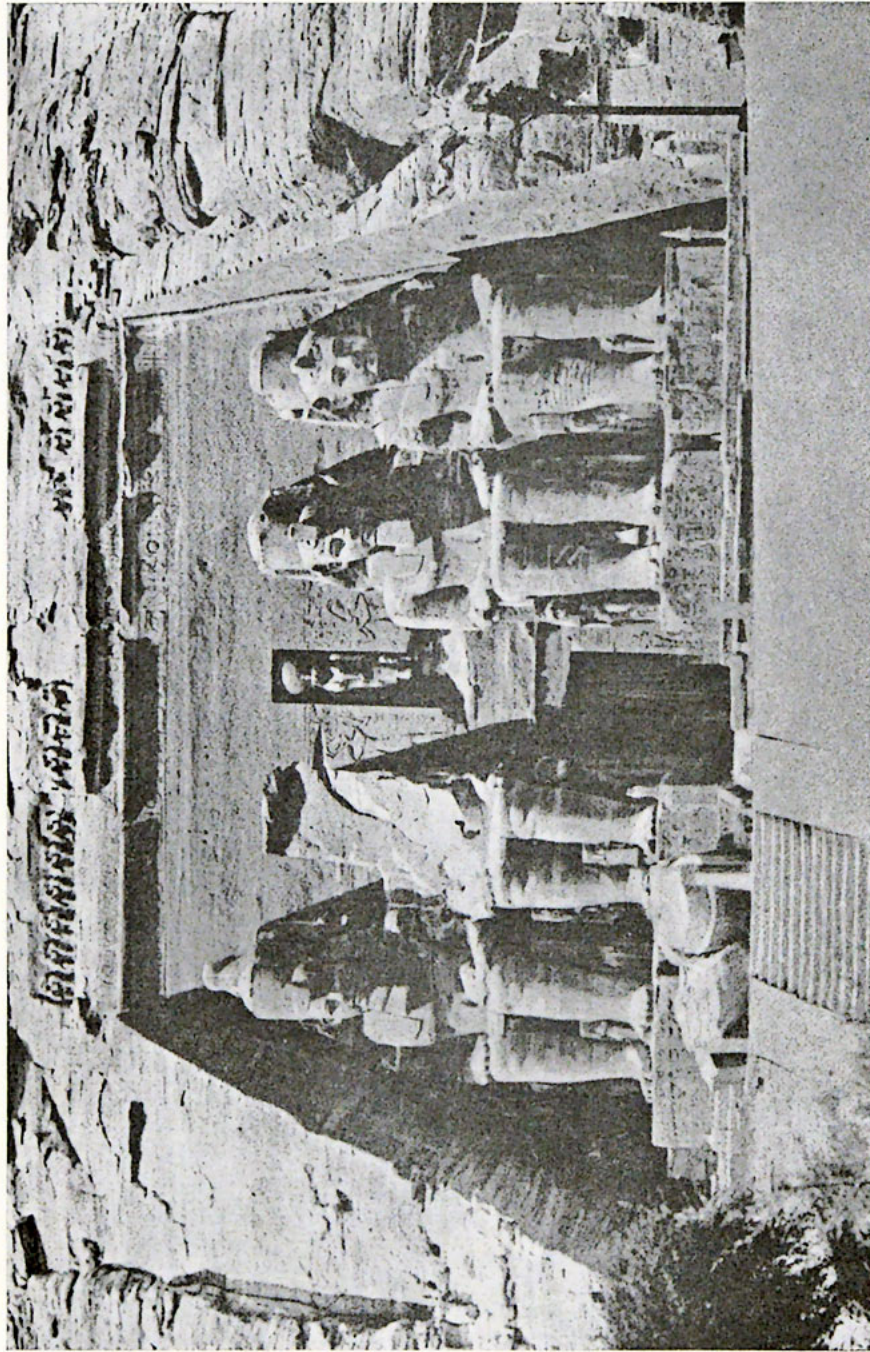
*Sweeter the peace of Jehovah,
Which all His redeemed may obtain.*



Sphinx and Pyramids

*Deeper than worship offered
To Sphinx on the desert sand,*

*Greater our praise of Jehovah,
When we in His presence stand.*



The Rock Temple of Ramesses II

*Eternal the glory He giveth,
That never shall pass away.*

*Greater than Pharaoh's beauty,
Crumbling in ruins today,*

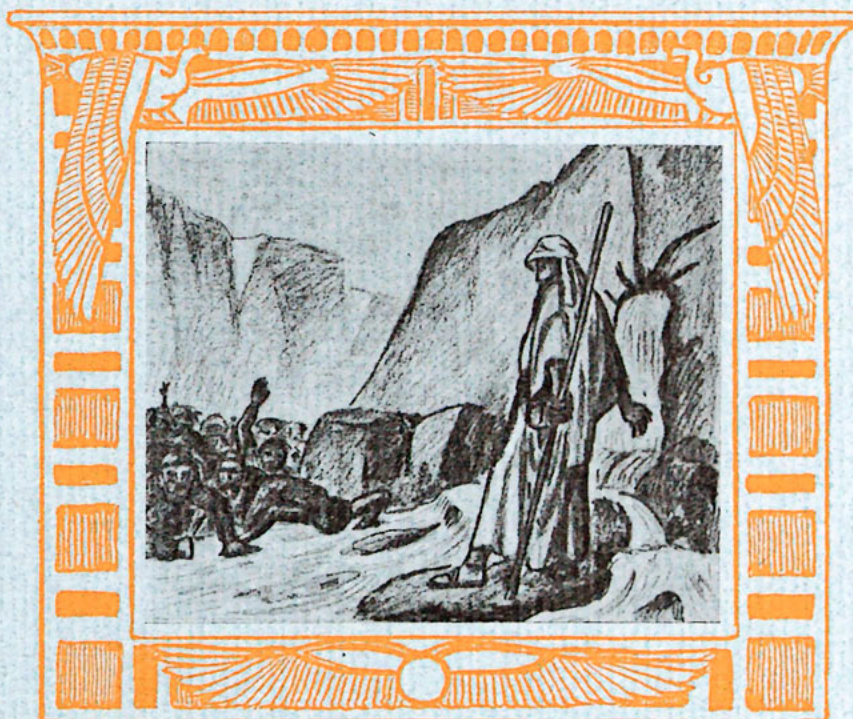


THIS LIFE SKETCH

of Dr. W. B. Riley was written at the request of students and friends. Although brief in form, this autobiography presents a clear picture of the life of one who has been signally used of God.

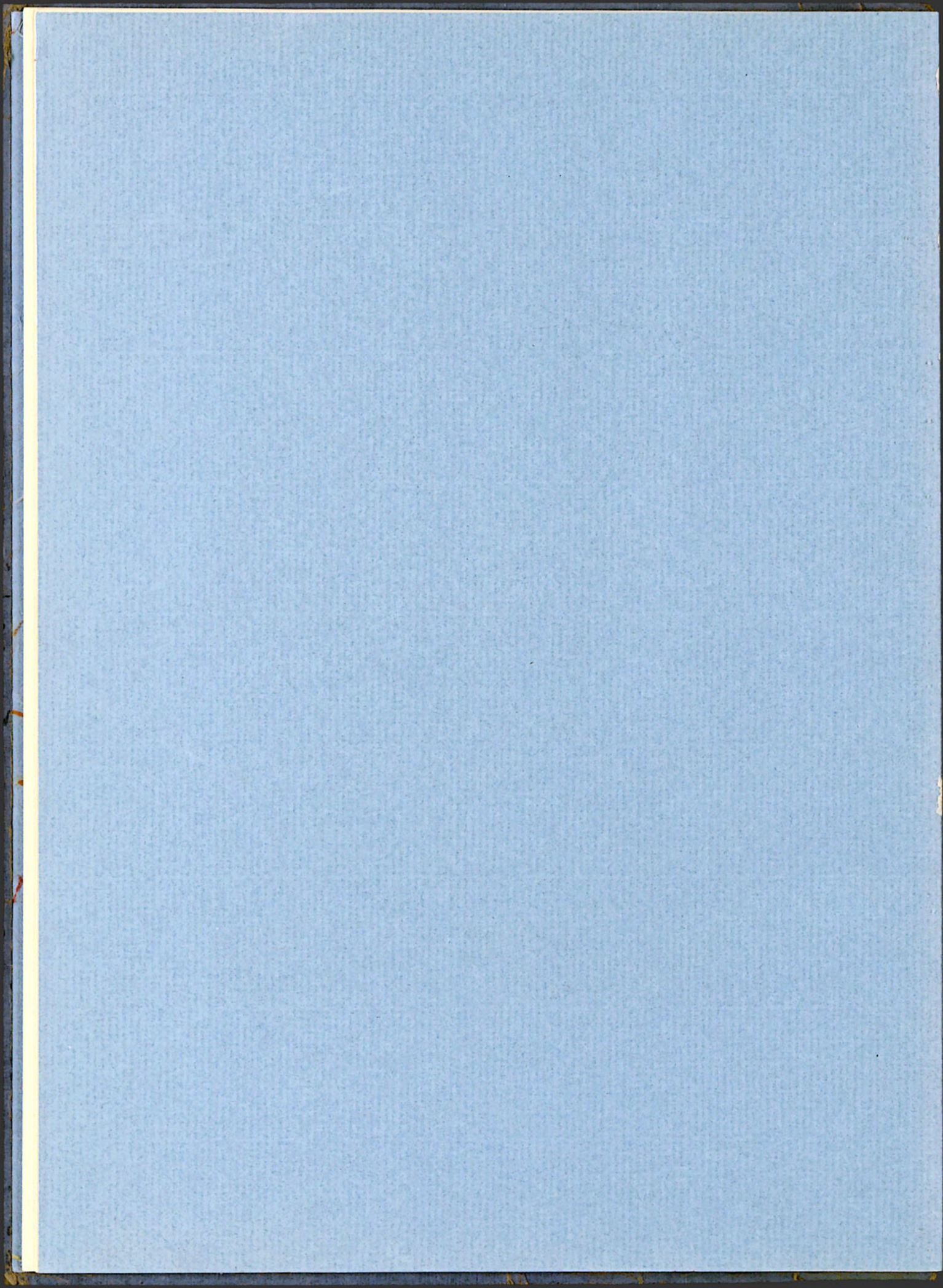
Dr. Riley's early struggle for an education, his later achievements and victories, and his determined, unwavering stand for the right, should prove to those who read, a new source of encouragement.

May God make this testimony of a truly great life a blessing to many.



Thou shalt smite the rock, and there shall come water out of it, that the people may drink.—Ex. 17:6

They drank of the Spiritual Rock that followed them: and that Rock was Christ.—I Cor. 10:4





H. O. Riley

A SKETCH OF MY LIFE

By W. B. RILEY

Ancestry and Birth

IN THE Garden of Eden where my original ancestors dwelt, "there arose a river and it parted and became into four heads," and every son of Adam has four direct streams of blood coursing through his veins. On my father's side they were Irish and Scotch—Riley and Bridges; and on my mother's side, English and Dutch—Jackson and Hayes. My father was Branson Radish Riley; my mother, Ruth Anna Jackson.

It is not the province of this paper nor the purpose of its author to prove royal, or even aristocratic ancestry. So far as I know anything of the Riley family, the more remote ancestors were plain Irish farmers, and when my great-grandfather came to America he settled in Culpepper County, Virginia, whence my grandfather moved to Boone County, Kentucky, the county in which I had my bringing up until the twelfth year, and thereafter in Owen County, a place but forty miles distant from the spot of my father's birth.

Professionally, the younger generation of Rileys were medical men. Two uncles, two first cousins, one double cousin, and my oldest brother, were all practitioners of the old, or allopathic school.

My mother's people, particularly those on her father's side, played prominent part in early Pennsylvania, and the record of the Jackson house is written into the history of that and adjacent states, not only in leading educational and business enterprises such as Swarthmore College, the Jackson-Sharp Ship Builders of Wilmington, Delaware, the Miller-Lock Company of Germantown and other enterprises, but also into its moral and ethical life, for some of my Jackson ancestors were prominent exponents of both abolition and prohibition; and being Quakers, they were, of course, ardent advocates of national and international peace.

My own birth occurred in Greene County, Indiana, March 22nd, 1861. I have no memory of the humble house in which I spent the first year, or possibly two, of personal existence. Owing to the intense feeling, amounting to unrestrained anger, daily brawls, and nightly quarrels and even fights, over the then-burning questions of slavery and state's rights, my father, who was a Democrat and slavery sympathizer, counted it more healthful as well as more restful to return to the Southern side of the Ohio River. Consequently, my youth knew nothing of any other state than old Kentucky—the state of fast horses, beautiful women, burley tobacco, and eloquent orators—the Breckensridges, Henry Clay, and others.

It will be remembered that my birth occurred at a time when the entire country was ablaze with debate. Whether that pre-natal influence had any effect upon the child's future we leave to the psychologists, and if they fail to render a decision, then to the psychoanalysts.

This much is certain, that in less than thirty days after my birth the Civil War broke out. Fort Sumpter was fired upon and the Confederate and Union armies gathered for one of the most frightful domestic wars the world had seen. The few incidents of the war such as would appeal to a baby's mind, I remember vividly; but the main result of the same in impoverishing the South, doubtless added to the comparative poverty to which my father had been reduced by an attempted residence in Missouri, where a series of rainy seasons

not only drowned out his crops, but so swelled the rivers as to literally wash away his livestock; while the short experience of Indiana residence, ending as it did, had sufficed to complete the state of poverty and land us back on my father's native soil, depleted alike in purse and prospects.

Boyhood and Farm Life

The earliest memory is associated with the Kentucky farm in Boone County. It was not owned; it was rented. The house in which we lived in 1865 was a log cabin. My memory is that it had two rooms and a kitchen in the form of a lean-to. There were then three girls and four boys, the mother and father—a family of nine, so it must have been a “full house.”

Lincoln's Emancipation Proclamation, January 1, 1863, shook the entire social fabric of the South, and practically demolished its financial system. White men who had done but little of honest labor, now stripped of servants, sought other vocations than farming, and the result was that half the places were offered for rent; the Rileys moved from the log cabin to the Scott farm, a frame building of seven or eight rooms, and undertook the diversified task of raising enough wheat for flour; enough corn and oats and hay for stock feed; enough cane for sugar and sorghum; enough hogs and sheep to provide abundant meats and some for the market, and enough tobacco to bring in the needful cash for rent, clothing, and education.

In my ninth year father told me I could “make a hand.” That meant that I could follow the plow from morning until night, and I did it; and from that date until I was ordained as pastor of the First Baptist Church, Carrolton, Kentucky, I “made a hand,” and the fullness thereof grew with my growth. Beyond debate, my dear father was the most ingenious man in finding a job for every member of the family and every fellow that came near him, that I have known in a lifetime. He had us at the breakfast table at five o'clock, winter and summer, and aside from the uncertain days at school, we knew but little rest between that early hour and about eight in the evening, summer months, nine or after.

The removal to Owen County in 1872 and the purchase of a farm of 120 acres accentuated his activities in this matter of setting and keeping every member of his family busy, and if Edwin Markham's poem, “The Man with the Hoe,” had any measure of truth in it, my face would never have been lifted toward the skies, but

“With the emptiness of ages in it,”

and

*“The burden of the world on my back,
My loosened jaw let down”*

the hot breath of the Kentucky August would have

“Put out the light within my brain.”

You will remember, however, that John Vance Cheney wrote an answer to Markham's misguided reflections, and presented our brother with the hoe as he

*“Leaned there, an oak where sea winds blow . . .
No blot, no monster, no unsightly thing,
The soil's long-lineaged king!”*

and I insist that though I hoed beans, hoed cabbage, hoed corn, and hoed tobacco in summer, together with every green thing that a garden grew or a farm could produce, and with that same hoe cut stalks on frosty winter morn-



*Bill Riley at the age of 14.
(Reproduced from a tin-type)*

motor car, his Fordson and milking machine, is the first farmer that has ever had an intellectual opportunity. On the contrary, the open field has always been fruitful of men, and the one reason why the farm has made the finest contributions to the scholarly profession is found in the fact to which Cheney referred, namely,

"He is crowned, whose kingdom is the ground."

In the sixty years of my active memory, the overwhelming majority of so-called modern inventions and discoveries have been made—the electric light, the telephone, the telegraph, the weather bureau, the wireless, the auto, the tractor, the flying machine, the radio—I have seen the swaddling clothes of them all; and in this time farming has changed almost as radically as has transportation. Machinery now does what hundreds of human hands formerly did, and the heavy labor, to which we were subjected fifty and sixty years ago, is no longer engaged in; viz., the felling of forests; the splitting of rails by the hundreds, yea, by the thousands; the swing of the old fashioned cradle and the cut of the old fashioned scythe; the long day through in the furrow following the plow, and above all, "the hoeing." Certainly Genesis is right, "Cursed is the ground. Thorns also and thistles shall it bring forth to thee." I have always wondered why Moses left out cattail, "pussy weeds," and "Johnson grass," for those were the enemies with which I fought all the days of my boyhood life. They were the menace of the tobacco patch—the solitary prospect of any considerable cash to the Kentucky farmer of fifty and sixty years ago.

Sidney Lanier, the Southern poet, when he penned the poem "Uncle Jim's Baptist Revival Hymn," might have had in mind a Kentucky tobacco field as easily as a Georgia corn or cotton patch.

ings, it was a section of useful education from which I could not be caused to part for cash, and in the lingering memories of the same I find mental pleasure only exceeded by the sweat I shed.

Education is not necessarily a question of college life. I appreciate fully, I think, the contribution that normal school and college and theological seminary made to my mental equipment; but if anyone imagines that a farm is destitute of educational facilities and factors, it is a sure sign that he is either ignorant, or has been a signal failure as a farmer.

It was on that farm that I discovered the relation between sowing and reaping. It was on that farm that my feet and hands were trained to do the bidding of the intellect. It was to the corn stalks that I preached my first sermons, and while stripping tobacco on rainy days, that I solved more than one problem. We sometimes imagine that the modern farmer with his daily newspaper, his several magazines, his electric lighted study, his

*My home in Union,
Boone County, Ken-
tucky, where I spent
my early boyhood, and
where my youngest
brother Walter was
born.*




*[Dr. Riley paid a spe-
cial visit to Kentucky
to secure this photo-
graph. This house is
over 100 years old,
and still retains its
original appearance.]*

It was in the spring of 1879 that I rented my father's farm. I promised to pay all the expenses of the conduct of the same, and pay him a thousand dollars in cash when the crop was sold. It was an amount of net money that no year had ever yielded; but I was desperate in my desire for an education, and determined upon that method of testing myself and the promises of God. For a brief season that spring my prospects seemed doomed. I had plowed! With the aid of three of my brothers and my father and the hired man, I had made ready and planted to tobacco twenty-four acres, a crop unknown, in size, to that neighborhood. On the Sunday morning before the church hour I walked the fields over and found that fully half of the plants lay dead by the work of cut-worms. I was in my eighteenth year, big enough to be a man, but so close to my babyhood that I laid me down in the open field and sobbed in infant style, and felt and said, as many another enterprising business man has felt and said, "I am ruined."

But Monday morning, instead of breaking bright and fair, brought a furious rain, the one thing of all possible occurrences that could be in my favor. I rode the neighborhood over and purchased the leavings of every tobacco bed in the vicinity, and, with the assistance of the farm contingent, set it out again; and this time more than twenty acres of it lived. The next year in the summer of '80, I sold on the market in Cincinnati at one time \$1,700 worth of tobacco. The most of it was paid to me in \$5.00 bills, and I took the entire roll and put it in my trouser pockets. They bulged as they had never bulged before; nor, sad to say, since! That same season I became a tobacco trader. I purchased two other crops at eight cents a pound, and sold them, together with a poor balance of my own, left behind at shipping time, at a price, which at that time was most unusual, twenty cents a pound. So I cleared all expenses, paid father his thousand dollars, and had a small balance left.

With the balance in hand I set out for school at Valparaiso, Ind., where Dr. Brown had built up a unique Normal. The winter of 1879-80 at this Normal School was one never to be forgotten. It was a lad's first experience away from home, and his homesickness was severe. To add to the seriousness of his own attack, his roommate, who had come from Kentucky with him to the Valparaiso school, had a far greater siege of the same, and after four weeks of complaints, he quit school and returned to his country home.



Left alone in the room we had occupied together, I was fortunate enough to secure a man to share the room with me who had recovered from homesickness, and the rest of the school year moved more satisfactorily.

However, it was not a year of financial flourishing; my board cost me \$1.45 a week, my room considerably less. I had gone to school with a two-dollar trunk, and a \$13.00 suit. It was dark blue with a brown stripe in it and I wore it all the week; borrowed an iron of my landlady and pressed it Saturday nights for Sunday wear. Before the year closed, the seat of the trousers gave away; but with the suit there came, according to custom, some pieces of goods off the same bolt, and so I patched, carefully striving to keep the patch above the coat-tail line.

More than once I had to be careful about letter writing, lest I should not be able to scare up an additional three-cent stamp with which to make a further appeal to my father to send me a few dollars more of my tobacco crop balance.

The lessons were extremely difficult. I had had only the advantages of country schools and my attendance there was not regular, owing to the farm work which often kept me at home for days together. The Latin I had never seen until that year and the dead language seemed to me to be worse than dead; it was "rotten."

The main event of the year lent assistance and inspiration beyond the conception of those who participated in it.

My first Sunday in Valparaiso I went to the Baptist Church and learned to my delight that the pastor's name was Rev. Edward S. Riley. His audience was not large and he spotted me as a stranger, came down to the pew where I sat, shook hands cordially, and asked me where I came from. When he found out who I was, he invited me home with him and taught his children to claim me as a kinsman. I suspect that that single fact saved me from surrendering the attempt at education and returning with my homesick roommate to old Kentucky. By the spring of 1880 I had accomplished sufficient to secure a teacher's certificate, and later, in the summer, secured my school on Possum Ridge.

However, when the season for school opening approached in 1880, the serious illness of my brother Theophilus, twenty-one months my junior, and the young man to whom the leadership of the farm would naturally fall, prevented my teaching. His attack was that of typhoid fever; it lasted many weeks and left him unfitted for work that autumn; hence the delay of further schooling for a year.

By this time the profit of the tobacco sales was used up and how to get to school became a problem. When discouragement was complete, and I had decided to secure another school and teach, a kindly providence opened a better way. In the autumn of '81 a big-hearted, well-to-do farmer in Boone County, Kentucky, James T. Mason, who had known me from my birth, offered to lend me money to complete my college without respite, and also to provide that money without interest.

The college selected for my training was Hanover, Indiana. It was one of the oldest of the western Presbyterian colleges and was located five miles out of Madison, in the little village of Hanover, on the crest of a hill by the Ohio river, one of the most beautiful and picturesque spots ever selected for a college.

It was near "the Clifty" and other falls made famous by the author of "Hoosier School Master." Here I put in four strenuous but delightful years. All my fellow students had enjoyed the advantage of high school training,

whereas I had known but eight months in a normal school and the somewhat desultory work of an ungraded school. President Fisher proposed to let me attempt the freshman class, on condition that I would graciously go back into the preparatory department if I proved insufficient for this more advanced work. Suffice it to say that by hard study, often lasting till twelve or even one or two in the morning, I so far mastered the lessons as to make the freshman year in fair form, and from that time the work grew easier and my pleasure in the same increased accordingly.

While, owing to the generosity of my backer, I was never financially embarrassed during these four years, yet no lack of economy characterized my conduct. I boarded in the country, at a farmhouse, a mile away from the college in order to keep expenses down. The annual outlay of these four years never exceeded \$250.00 per annum. Even that amount might have been shaved a bit, but for the fact that I had brought my horse and buggy with me from Kentucky. This increased both my outlay and income, as I used the same to fill a preaching appointment at North Madison and other near-by points.

My Greek letter fraternity, Iota chapter of the Beta Theta Phi, was not a mere social organization, as is now too sadly true, but a most serious and helpful fraternity. We had our feeds, of course, and our frolics; but the main business of our sessions was to inspire and assist one another in the competitions usual to college honors; and the history of the college, at that time, will prove that we greatly profited thereby, carrying off honors in numbers equaling the trophies of our several competitors. It is a sad confession to have to make to the present generation, but since it is solemnly true, let us say it; in spite of my splendid physical frame, I was not a famous athlete. At football I was a failure; even at baseball I was never a winner; and at tennis, only passable. There were only two respects in which I excelled—wrestling and debating; in other words, in physical and mental tussles I took the college honors.

*Home from Hanover College
for the holidays.*

New Liberty, Kentucky, 1882.

My father and four brothers.

Reading from left to right:

*Back row—Orlando Branson,
William Bell, Theophilus
Joel, Fletcher Tivis;*

*Front row—My father, Bran-
son Radish Riley, and Walter
Levi.*



On June 3, 1885, I graduated from that college with the degree of A.B., holding the fourth place in my class in grade, and the first in debate.

Education and Life Calling

My education and my life calling were inextricably interwoven. It was in the early autumn of '78 that I made a public profession of my faith in Christ, and during the year at the normal school I was equipping myself to teach my way through college, expecting to adopt the law as my permanent profession. But there was a Divine voice, not audible to the ears of others, but louder than thunder in my secret soul, telling me that my choice was wrong, and that the ministry was the Divine will instead.

I hated the suggestion. I had loved the dance! I delighted in horses and hounds! The spirit of the sport was in me, and the ministry looked tame and uninviting. My country pastor had had only a salary of \$400 per annum, and slaved in a store all the week to eke out a family living; and the largest salary paid in the country at that time was \$1,000. I had brilliant law acquaintances, at nearby county seats, who were earning handsome sums. Beside, I delighted in debate! To contend for the things that appealed to me was positive pleasure. I told the Lord more than once that if He ever intended to make a minister out of me, He had started wrong. He should have made my nature different.

But my arguments with Him availed me nothing. Days of ill-content about my choice followed in what seemed interminable succession, and in spite of the physical weariness with which I fell into bed night after night, sleep refused to come. The fight was on! After some months of turmoil, I at last reluctantly said, "I will; I will preach." A thousand times I have thanked God for calling and compelling, for that is what it meant to me; and since the day when my roughly clothed knees were driven into the black loam of the Kentucky hillside, as I knelt between two rows of tobacco to surrender, I have never had a regret; neither have I had one doubt of the Divine will concerning my work.

Into this decision two factors entered with profound influence: first, the dogged determination and the inflexible purpose of my mother that her children should be educated. She herself had come out of a cultured family, but with the whim of a child, had refused to enter the Quaker school that had been opened by her very uncles, that in it their children, nephews and nieces, might be trained. In running away from school to Cincinnati, where her tubercular father had just moved in a vain search for health, she terminated all school possibilities by marrying my father when she was but fifteen, and he three years her senior. But the appreciation of education was in her blood, and she burned it into the very brain of boy and girl alike, that we should go to school and equip ourselves for the largest possible life.

On the other side, my father, converted at thirty-three, immediately felt the call to preach. But being without scholastic training, and with five children already, he believed himself unequipped for the same and went his way as a farmer, bearing an ever-conscious grief that he was out of God's will.

That these two factors were an influence there can be no question; and when, in the first year of my college life, I announced to my father my determination to preach, and straightway entered upon the same, he hailed it with delight. But very shortly he went to be with the Lord.

When the day of graduation came, my mother was radiant, for already two of her daughters had been teachers, my oldest brother was a young physician, the one between him and myself, was graduating with me, and my two younger brothers, with mother, were shortly to move to the college town that the boys might enter Hanover.

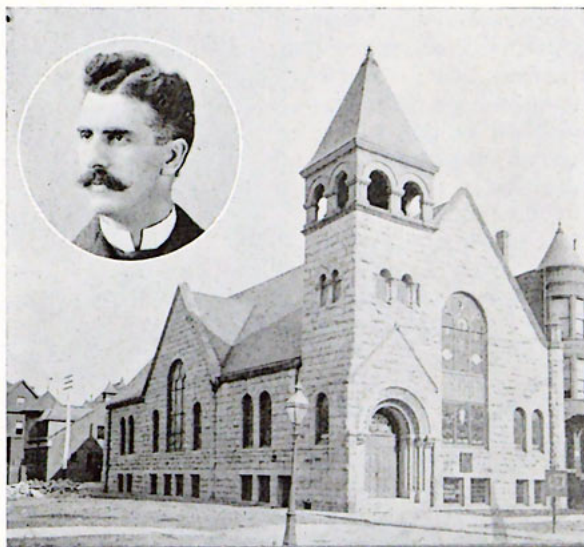
In 1883 I had accepted the pastorate of the First Baptist Church at Carrolton, Ky., and already for two years, or since '81, I had been a "once-a-month preacher" at North Madison, Indiana, spokesman for a blessed pastor, Dr. Munro, whose voice had failed.

But now I was to be made pastor of my own church. It was a strange little body, sadly divided by a contention of years between its leading members, and, just at that moment, destitute of a house, through a fire! My call was attended with a proffer of \$200 per annum for two Sundays per month, the county court house to be the place of meeting. I accepted the call but not the salary, asking them to leave that an open question, and pay me what they could. My Scotch sagacity in the matter was justified; they paid me more than twice this amount. In two and a half years I had them in a new building and ready for all-time service.

Warsaw, Kentucky, had also called me for the other two Sundays, and I remained pastor of these two Kentucky fields until I had finished my college course and was a student in the theological seminary at Louisville, Ky.

Next, the Tabernacle Church of New Albany, Indiana, called me, and, as it was just across the river from Louisville, my Seminary home, I accepted. Something more than a year went by when Lafayette, Indiana, called me to succeed Dr. Alexander Blackburn, six months before my graduation from the seminary, or January 1, 1888. I accepted, it being agreed that I was to give Sunday services only for that six months period. Two and one-half years I gave to that pastorate, notable to me at least, not alone because they were years of delight on the part of both pastor and people, but because just across the street from my church I found a girl, easily the city's beauty, named Lillian Howard, who was a student in Purdue University, and on December 31, 1890, six months following her graduation, she walked with me to the marriage altar in her own, the Trinity Methodist Church. The next anniversary of our wedding will be the fortieth, and she abides with me still, her beauty enhanced by time, and her bravery increased by fellowship.

To save Mrs. Riley the somewhat embarrassing office of a pastor's wife among the girls and boys with whom she had grown

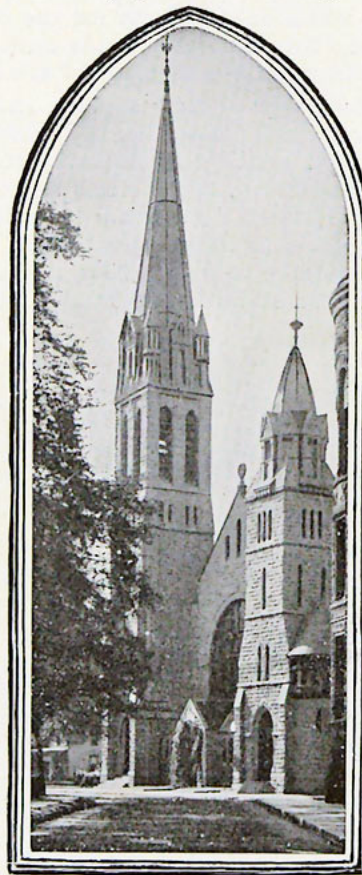


Calvary Baptist Church, Chicago, 1893-1897

up, I accepted—six months before our marriage—a call to the First Baptist Church, of Bloomington, Illinois, thereby becoming successor to Dr. John L. Jackson. This city was all the more attractive to us because it was Mrs. Riley's birthplace, and a city that held the most of her blood relatives. Here, for two and one-half years, we witnessed a remarkable work. The house was often packed, and many sought the Lord. Among the baptized was the pastor's wife, while to the cradle roll was added the pastor's eldest son, now Dr. Arthur Howard Riley.

This pastorate was characterized by two outstanding experiences. The mayor, a man who often attended my church, permitted a wide-open town, and gambling became the order of the day. Gambling institutions existed in a score or more of places. I selected one week for my subject, "Bloomington's Burning Disgrace—Gambling!" and after having prepared my sermon, I went, in company with a newspaper reporter and the Y. M. C. A. secretary, to personally visit seven of these gambling holes. They were attended by from fifteen to three hundred each. Returning to my office I put on the finishing touches, the thunder of indignation and the lightning of exposure! The sermon was printed in three newspapers on Monday. Many gamblers quit the town; but some two hundred indictments of managers and patrons ensued. Gambling, I understand, has never flourished in Bloomington since.

It was in this pastorate also that I encountered my first organized official opposition. It was led by men of means and of good social standing. It fruited in a few stormy board meetings, and then the opposition suddenly collapsed, owing to the fact that a state auditor uncovered the conduct of my opponents, who were found to have been systematically robbing the Building and Loan Association in which they were chief officials. This experience taught me a lesson essential to success in the pastorate, namely, that if one knows he is right, he need fear no



*First Baptist Church, Minneapolis
1897*

organized opposition. God lives, and justice, though slow, seldom miscarries.

Laboring under the false impression that the bigger the city, the greater the opportunity for service, I went to Chicago in 1893 and became the pastor of a newly organized church, sixty members having asked for letters from the First Baptist Church to effect the Calvary organization. In four years and six months I saw this company grow to 500 in number, and was perfectly disillusioned concerning the relation between the size of a city and the extent of the opportunity. A big city is the poorest place in the world for any preacher except its most notable one. Its very extent suffices to reduce opportunity, to circumscribe influ-



In my study, with my assistant, Wm. Francis, and my secretary, Etta McCall

ence, and even to destroy the reach of personality. It is like standing up before the General Grant, the giant of the Sequoias; it dwarfs a man. I sensed that fact the first year, but I deliberately decided to make but one more move, and that if possible to a young and growing city, and to a down-town church.

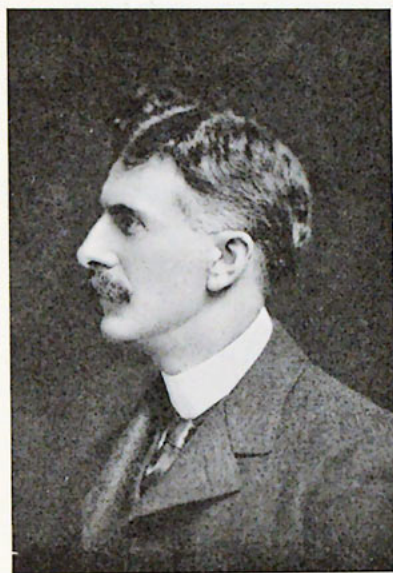
In 1889, the First Baptist Church of Lafayette, Indiana, had provided me both the means and the time for attendance upon the Baptist Anniversaries at Boston. At that time the second Tremont Temple existed and some kind officer of that church showed me all through the building and explained to me fully Lorimer's ideal institution for the heart of a city. The subject enamored and enthralled me, and I felt even then that some day I should attempt for some other city what George Lorimer had accomplished for Boston.

Two years later I was on the Baptist Anniversaries' program in Philadelphia to speak for the Home Mission Society on "Immigration."

While in Philadelphia I visited Grace Temple and was shown its social rooms and arrangements. At once my ideal increased. I saw that a Tremont Temple was not enough. That in addition to a preaching station, a great social center should characterize the city-center endeavor, and I dreamed of the day when my opportunity should come!

When the call to the First Baptist pulpit of Minneapolis was extended to me, in the early part of the year of 1897, I had to decide between three churches. They were alike in size, kindred in historic standing, and if any one of them had approached me wholly apart from the others, I would probably have accepted its call, for I had decided to quit Chicago for a city more nearly my size. The decision between them was made solely on the ground of the location, First Baptist Church, Minneapolis. It was in the downtown, and seemed to suggest a possible Tremont and Grace Temple for a possible West Boston or Philadelphia.

In my domestic life I proposed to but one woman. She is the present Mrs. Riley, and the mother of my six children, Chicago having added two sons, Mason Hewitt and Herbert Wilde, and Minneapolis, a daughter Eunice, and two more sons, W. B., Jr., and John Branson.



*During the early years of my
Minneapolis pastorate*

In my ministerial life I have never flirted with a single church to the point of permitting a call, unless I was first assured of God that it was His will that I should accept it; and that is why no newspaper has ever carried a report of any call extended to the pastor of the First Church, Minneapolis. I have believed it to be unethical and unchristian, and in something like thirty instances, involving most attractive pulpits in the states and Canada, and college and seminary positions, I have killed such movements by a positive declaration of "No" and "No use" while yet it was in the incipient committee stage. The certainty that I am past the dead line seems to exist in the circumstance that for two years now no pulpit has approached me with a proposition.

I came to Minneapolis to succeed Wayland Hoyt, a most capable preacher, an orator of the first order, a loyal and sound theologian. I found the church well housed. Its property was valued at \$160,000. The membership was poorly organized; the young people's society, the Christian Endeavor, was practically the only effective body operating. The audiences were small, three to four hundred; the Sunday School smaller; the prayer meetings not large but good in spirit; the membership 660 (by revision was immediately reduced to 585); the amount of money raised for all purposes was about \$14,000 per annum. There was in the church considerable wealth, some degree of culture and a distinct company of consecrated believers. Owing to the house in which they worshipped, the presence in the membership of George A. Pillsbury and family, Mrs. W. H. Dunwoody, and several older families like the Wolvertons, Hoblits, the Browns, Cooks, Huntingtons, the Barnes brothers, Potters, and others who had been rich, but who, in the panic of '93-'97, had lost practically all, together with a rising company of young men who were now making money (a few of them headed for the millionaire class), pride was a characteristic of the First Church. From the first, this spirit seemed to me to be bigger than its success warranted, and I set myself deliberately to the task of trying to democratize the institution.

Through an agreement entered into before I accepted the call, I was able to democratize its government, taking the same from the hands of five ruling trustees, the majority of the trustee board, and putting it into the hands of the Advisory Board, made up of all officers—twenty-five to thirty people.

By the abolition of the pew-rental system, attendance was popularized and outsiders began to frequent the services.

By carrying every matter of vital moment to regularly appointed and widely advertised business meetings, the government of the church passed into the hands of the membership. By preaching on subjects that were either of constant concern or of instant public interest, the crowds increased to a comfortable house full.

This procedure was not acceptable to all. Controversy arose, contention resulted, and for five consecutive years debate, disorder, and a certain degree of domestic bitterness ensued, at the end of which time, and after two ex-parte councils had advised my resignation, a solution of difficulties was effected, the disaffected forming their own body and building their own separate house of worship.

There are those who imagine that a church can mark no progress while engaged in a family fight. But that was not true in our instance. In this time we had gone up from 585 to 999 members, and from contributing \$14,700 per annum to \$17,000 per annum. It is a fact to be confessed, however, that in the first one of these years, free from debate and bitterness, we had reached 828 members and had attained to \$21,625.00 in gifts. The four succeeding years while still adding numbers to the membership, represented a decline in offerings to the level of \$14,000 again. At that time my salary was \$3,000 per annum, and the church engaged a secretary and one visitor. But since the settlement of the many mooted questions that had arisen, the following figures are eloquent of God's goodness:

The first five years of the pastorate in Minneapolis, the church gave to all causes a total of \$85,000.00 and attained a membership of 1,037.

The second five years, after the formation of both Trinity and Windom Park in that period, the membership went up to 1,183, and the gifts to \$99,600.00.

The third five years the membership was 1,480, and gifts to all causes, \$157,484.

The fourth five years the membership was 1,783, and gifts \$220,000.00.

The fifth five years the membership was 2,489, and gifts \$441,000.00.

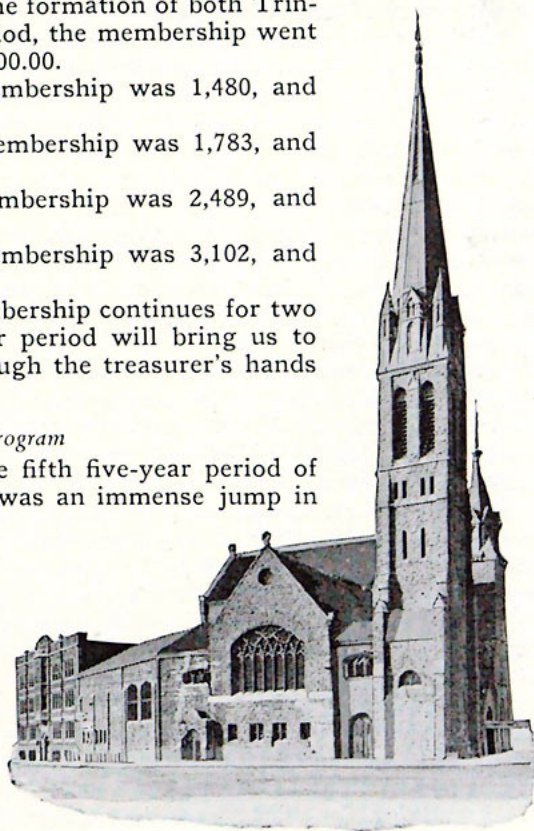
The sixth five years the membership was 3,102, and gifts \$955,534.00.

If the rate of increase of membership continues for two years more, the seventh five-year period will bring us to 3,500 members and will put through the treasurer's hands in that period \$1,072,646.00.


The Building Program

It will be noticed that in the fifth five-year period of the Minneapolis pastorate there was an immense jump in the amount given to all causes. The increase was from \$220,000.00 to \$441,000.00 or more than double that which had been given in the previous, or fourth five-year, period, while in the sixth period it more than doubled again. This circumstance is explained in the fact that this was the building period in the pastorate.

For some years previous, the Church had been acquiring grounds and getting ready for



Remodeled Church and School, 1924



this great building program. In the year 1924 it erected Jackson Hall, a building of four stories, on a base of 116 by 132, containing fifty-three rooms, including church and school offices. This building was intended for Sunday School, educational and social purposes, and together with the ground on which it stood, cost about \$400,000.00. It was finished in April of 1924, and immediately the task of enlarging the church auditorium was undertaken, to be completed January 1st, 1925. This program increased the seating capacity of the First Baptist Church of Minneapolis from a little over 1,000 to 2,640, and was accomplished at an outlay of about \$260,000, which, the value of the grounds included, represented considerably above a half million investment or about \$1,000,000 in both buildings.

This progress was not made without the usual difficulties of securing additional land, large funds, and more important than all, the necessary official agreement to the steps taken. It is a common experience for the minister who goes through a building enterprise to lose heart by the time the same is finished, and resign very shortly thereafter. In this instance, however, while there were many trials to be met, some serious difficulties to be conquered, and the exercise of what seemed at times almost eternal patience, the consummation was reached without disposition on the part of the pastor to resign, or the desire of any of his people that it should be so. The loyalty and self-sacrificing spirit of my officials and associates in office made possible this consummation. As time has gone on from year to year since the termination of these great building programs, the relationship of pastor and people has grown more settled and sweet, and the enormous building bills have been met with a promptness which has been the pastor's delight.

Permit me, in conclusion, to speak of some of the by-products of the present pastorate.

It has always been a question with me as to how far a preacher should participate in social, educational, and political movements. The brethren who hold that since we are strangers and pilgrims and not citizens of this world, we have nothing to do with its control, have some passages of Scripture for their support. On the other hand, the uses to which Paul put his Roman citizenship when occasion required, and the unquestioned fact that Christ was forever disturbing the minds of kings, exciting fear in the hearts of potentates, and the very wrath of conscienceless politicians, seems sufficient proof that the true prophet of God should exercise a social and political influence and seek by all powers at his command to correct what is evidently wrong.

This conviction was back of the following endeavors: When I became pastor in Minneapolis, half of the funerals of the week were held on Sunday, and at the end of my first year, I found myself on one Sunday afternoon with three funerals to be taken care of, and learned on what I considered good authority, that one man, dying in Northeast Minneapolis, had been kept from Tuesday to Sunday so that a big crowd might attend his funeral. I took these matters before the Union Minister's meeting, and advised that we refuse to conduct Sunday funerals. A committee was appointed, the undertakers and the livery men were called into council, and it was agreed to end the practice. From that date, Minneapolis has known no Protestant funerals; and in fact, few of any kind, on Sunday.

I had been in Minneapolis but a few years when Dr. Ames was elected mayor. His regime was notorious if not infamous. After having watched the thing for months, I finally decided upon a series of sermons concerning the matter. They were twelve in number, and were on the following subjects:

The Master's View of the Metropolis; The Moral Leprosy of the Metropolis; The Moral Redemption of the Metropolis; the Tragedies of the City's Center; Our Sons and the City's Moral Sinks; Our Daughters and the Downtown District; The Responsibility of Police, Press and Parents; Can the Modern Metropolis Be Too Moral?; Is There Occasion for Social Discontent?; Was Jesus of Nazareth a Social Reformer?; Is there any Salvation from Social Disorders?; Wherein Is the City's Effective Salvation?

These addresses were later published in the volume, "Messages for the Metropolis." They had a large hearing, and the administration eventuated, as old-timers will remember, in three or four trials of the mayor, and the conviction and imprisonment of his brother, who was the chief-of-police.

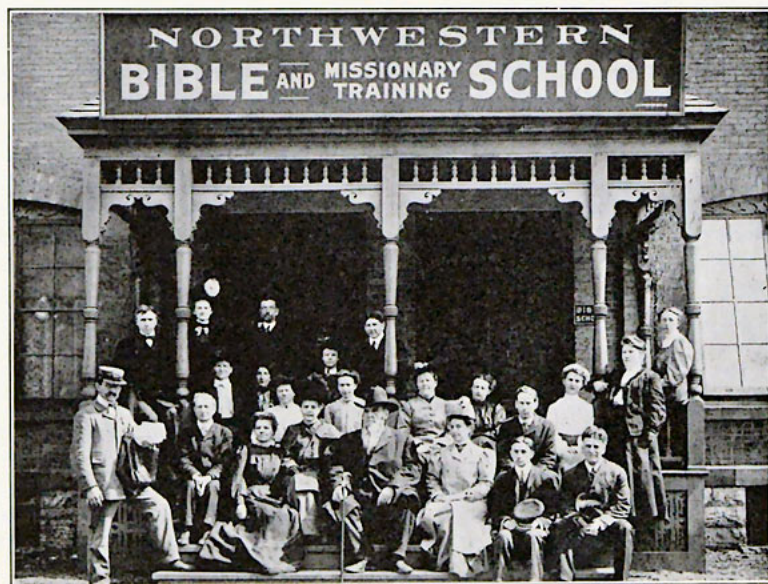
It was not long after the Ames regime, that Haines was made mayor. His administration was but a slight improvement. The saloons kept their back doors open all day Sunday, and front and back open practically all night. Finally the Union Ministers' meeting elected Dr. Clark, of the First Congregational Church, and Dr. Stanley Roberts, of Bethlehem Presbyterian, and myself on a committee to decide what could be done about legal closing. I was absent when the committee was appointed, but was made chairman of the same. Fortunately for our cause, the mayor of Fergus Falls had just been impeached for kindred conditions. We wrote to the mayor of Minneapolis an open letter, publishing it in all the dailies, and fixed a time on Friday following, for his order to close the saloons at eleven at night and keep them closed on Sunday, as the law prescribed, or take his place in court under impeachment. He replied through the public press by saying that we were cranks, but unfortunately the law was with us, and he had no option. Hence the order of closing, which was fairly regarded afterwards until the state voted dry.

However, before that eventful day in St. Paul when our prohibition force had its jubilee, following the votes of both upper and lower houses to abolish liquor, the great fight had arisen over the liquor line which had been established by George A. Pillsbury, of the First Baptist Church, who, when he was mayor, secured an enactment to the effect that saloons were not to exist above Sixth Street. When the Radisson was projected, its builder desired saloon privileges, and the owner headed a movement backed by the Plaza and all thirsty citizens, and sad to say, by some preachers, to break this Sixth Street line down, and permit any hotel of two hundred rooms to sell liquor in any part of the city. When this matter reached its height, I was in Jackson, Michigan, holding evangelistic meetings with Dr. J. W. Hoyt, the pastor. An indignation meeting was called by the temperance citizens, and I was wired to come home and address the convocation in the old city auditorium on 11th Street. I had an audience that packed the place. The liquor crowd attacked me in the newspapers as having taken unfair advantage and said that it should have been a debate and not a one-sided affair. I replied by daring them to debate the matter with me; my challenge was accepted. Ex-mayor Eustis and W. L. Harris, of "The New England," opposed Dr. Dick, of the Wesley Methodist Church, and myself in the same auditorium a few nights later. In the thirty-three years of my residence in Minneapolis I have seldom seen such a crowd. The auditorium was jammed an hour before it was time, and I am confident that not less than ten or fifteen thousand people were on Nicollet Avenue and on 11th Street trying to get in. I worked on my debate up until the last possible minute, and with Mrs. Riley and Mrs. Camp, my secretary, supposed I could walk over and take my place on the platform. But on arrival midway between Mary Place and Nicollet, I found our path blocked by the

crowd, and it took three policemen to force the crowd back and get the three of us through. Twenty minutes of time was required for this procedure, and the crowd had grown nervous. When I got into the auditorium, "Golightly" Morrill was playing, "Has Anybody Here Seen Kelly?" The debate was an overwhelming victory for us, and the Tribune, sympathetic with the wets, declared we had packed the house, but Dr. Stanley Roberts, who spoke to the crowd in the street, said that if so, the street was equally packed, for there the overwhelming majority was with his sentiments, and the result was that the Sixth Street line held.

About this time we formed what we called the Civic League of Minneapolis, and adopted the name and practically the constitution of the Chicago organization to which I had belonged before coming here, and for some years the League was effective. It had much to do with the election of Mr. Jones as mayor, and the bringing about of municipal reform.

The one controversy precipitated shortly after my arrival, with the state university, over the teaching common to that school, teaching, much of which, to me at least, is steeped in skepticism, continues still. It was a paper read before the Baptist Ministers of this city by Prof. Sigerfoos in defense of the evolution theory that involved me in this. My first rounds in the matter attracted wide attention. I preached for twelve consecutive Sunday afternoons in the First Baptist Church to a house packed with students, and published the sermons in the volume entitled, "The Theory of Evolution and False Theology." I am expecting that controversy to terminate with my death.



Early Days of Northwestern
Center—Dean Frost. Supt. W. B. Riley—front row right.

Northwestern Bible School

By far the most effective by-product of the present pastorate, in the judgment of the writer at least, was the creation of the Northwestern Bible and Missionary Training School in the autumn of 1902.

Just at that time the many pastorless churches in Minnesota, and the still larger number in Iowa, strongly appealed to me. I felt that something should be done to save the country church, the buildings of which the board was too often meeting to sell.

The school opened with seven students. Last year, 1928-1929, it enrolled in all departments 446—220 of these attempting the full course, with the objective of either the ministry or mission work. The course requires four years for those who come from grade school, three years for high school graduates, and two years for those who have completed college or university courses. At present it owns three large pieces of land in the downtown, four substantial and rather beautiful buildings, which together with their grounds represent something like \$400,000 in value. I am engaged at the present in a campaign to raise \$120,000 to liquidate all the indebtedness against the school, \$52,025 of which have been secured in recent weeks. The growth of the school and its early history was slow, but in the last five years it has been so rapid as to create for its superintendent and directors a real problem of finance. Our original dream was a Tremont Temple for Minneapolis, but God has added the school as His own good measure. It is the conviction of the writer that this school is by far the most important work of his present pastorate, and in the end of time will prove the most far-reaching of his life!

In the upbuilding of this school, I have had the choicest spirits associated with me in the work, in the directors, teachers, and matrons; and of these, Miss Marie R. Acomb, the Dean of Women, and Rev. Robert L. Moyer, Dean of Men, have been more than surpassing helpers. They have largely made the school. It expresses, increasingly, Miss Acomb's academic and efficiency ideals, and Mr. Moyer's ability as a teacher and wise co-laborer.

To disabuse if possible the minds of the brethren concerning my objective here, let me say that I have no sympathy with short-course methods, and every graduate of "Northwestern" is advised and urged if he has not already had a college course, to take the same after leaving us, and scores are acting on this advice. We believe that time will prove that these men are adequate to the offices they shall attempt to fill. We do not expect, of course, to establish rules without exception, but we are striving to produce effective men.

One word more on by-products of the present pastorate.



A recent picture of the student body of Northwestern

Concerning Books

When I came to Minneapolis, I had five small volumes in circulation. During this pastorate, I have produced thirty-five larger volumes and a still greater number of small books, and booklets, and have now in circulation a half million of the same. For about fifteen years we have published a magazine, first, "Fundamentals in School and Church," and later, "The Christian Fundamentalist."

It is not essential to the completion of this paper or at all vital to your interest in the same that one discourse upon the basis of these blessings. We believe that for the sake of the younger men, we should attempt in some measure to account for these signal blessings from the Lord.

Whether right or wrong, we place as of primary importance the preaching of the Gospel in the plainest and clearest way possible, and that without equivocation as to its intent or question as to its Divine authority or its saving power.

Second, the sane administration of church affairs! There are many instances where a good preacher of the Gospel falls short of success through either poor planning or a lack of definite program. His board meetings come together to consider nothing, and adjourn after useless and sometimes bitter debates. It is the conviction of this pastor that every official board meeting should be called by the pastor to deal with essential subjects, and the pastor's view of what ought to be done should be formulated in advance and laid before the officers for their consideration, attended always by his hearty recommendation. Church problems cannot be decided by ten-minute thinking or two-hour debating. They should be carefully and prayerfully thought through by the pastor himself and until his mind is clear as to the course to be pursued, he should bring no question before his board for consideration.

Third, the democratizing of a church is essential not alone to its spiritual life, but to its normal and healthy growth. God Himself is no respecter of persons, and the house in which the rich and the poor, the ignorant and the learned, the high and the low, cannot meet together to recognize God as the maker of them all, may be called the church house but it can never become the place of His holy presence.

Fourth, honest, hard work! The ministry holds no promises to the indolent or semi-industrious preacher!

However, the sine qua non of success is to know a constant communion with the Father, through the Son, and the daily guidance of the Holy Ghost.

[The foregoing pages are not considered by Dr. Riley as his complete autobiography. This he has promised to write later for his daughter, Mrs. Sydney Cooper.—Editor.]

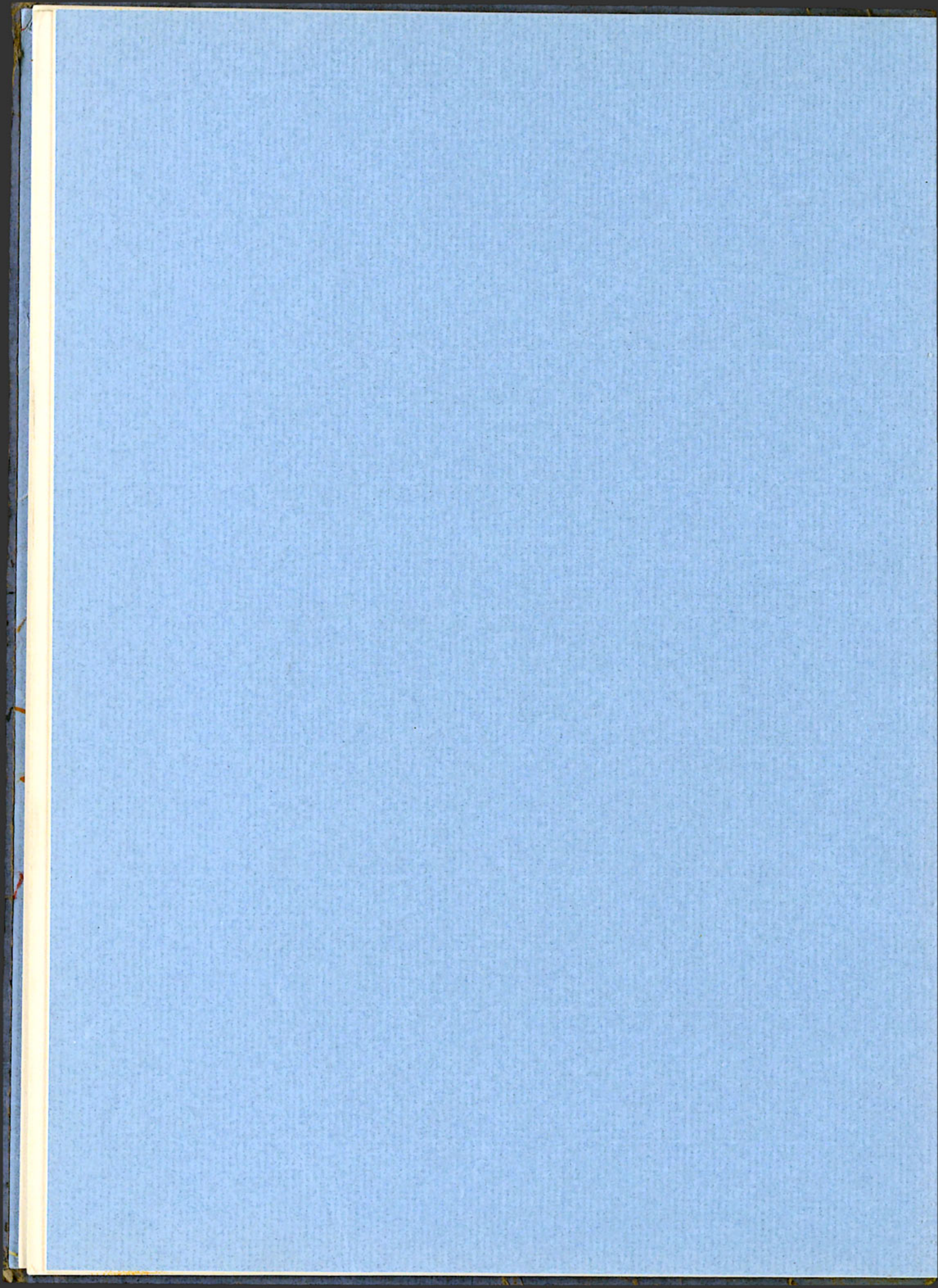


OUR SCHOOL DORMITORIES AND CLASS ROOMS



And let them make Me a sanctuary, that I may dwell among them.—Ex. 25:12

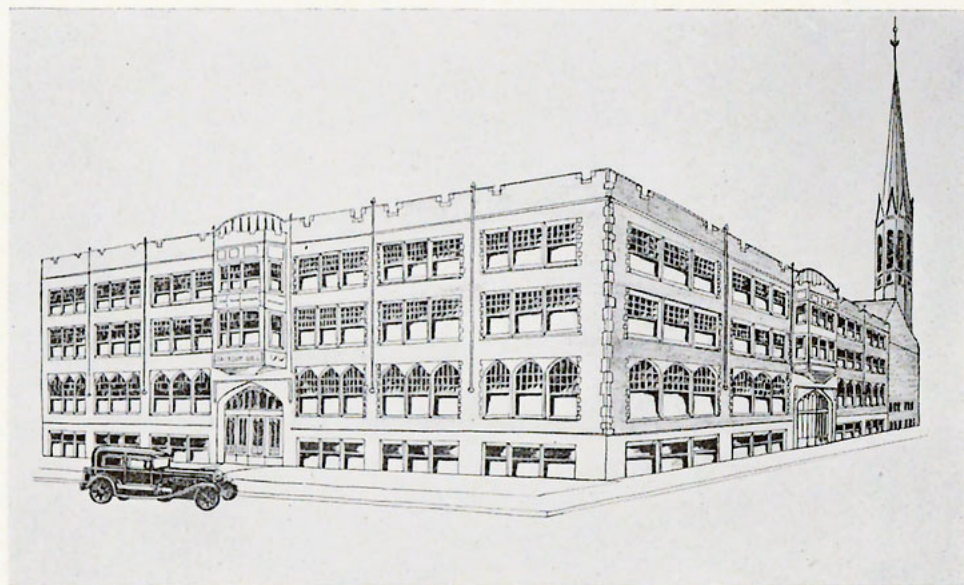
In the time of trouble He shall hide me in His pavilion: in the secret place of His tabernacle shall He hide me.—Ps. 27:5





AEROPLANE VIEW OF THE HEART OF MINNEAPOLIS

1. Jackson Hall, containing the administrative offices and class rooms of the Northwestern Bible and Missionary Training School; 2. First Baptist Church; 3. Freshmen Boys' Dormitory; 4. Lyman Hall; and 5. Russell Hall—Girls' Dormitories; 6. Stimson Hall, Junior and Senior Boys' Dormitory; 7. Property belonging to the School; 8. Public Library; 9. Y. M. C. A.; 10. Loring Park.



Jackson Hall, 20 So. 11th St.

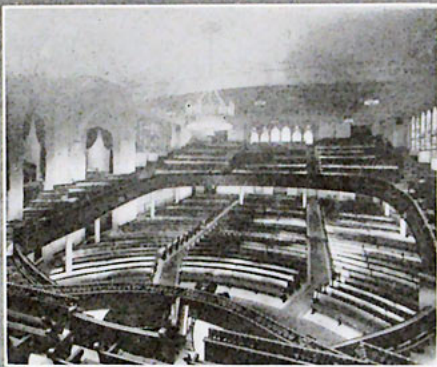
THE doorway of Jackson Hall was selected as one of the most beautiful entrances in the entire city of Minneapolis by a prominent Minneapolis newspaper a few years ago. Indeed, the entire building is most attractive. The secret of its beauty lies in its strength and in its simplicity. As one views its solid brick and stone structure, he cannot help but sense the fact that the school stands as a rock of testimony in the heart of a great city.

Within, there is a spirit of life and activity. In the halls and on the stairs students pass each other with cheery greetings. Before and after classes they press eagerly into the post office, searching hopefully for a letter. At the information desk, the operator's courteous "Hello" is heard in response to the calls that come in throughout the day. The offices of the deans, as well as the treasurer's office, are the busy centers about which the life of the school revolves. Earnest students in the classrooms are listening intently to instructors, carefully taking notes on lectures, or reciting on the lesson for the day. In the study hall and in the library on the second floor can always be found a group of diligent students poring over their books or engaged in research work. Nearby is the office of the Superintendent, just a little removed from the rush of school activity.

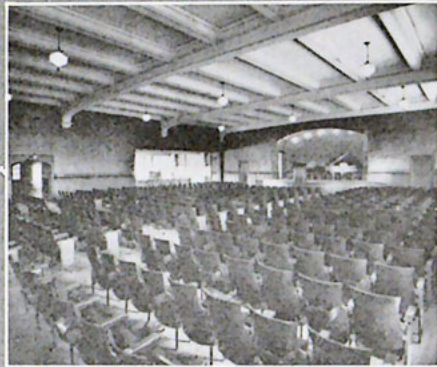
From the typewriting room below come sounds of industry, for the click of the machines can be heard during almost any hour of the school day, as the students in the secretarial course work on their lessons.

If you should step from the main hall into the auditorium on the first floor, you would be impressed at once by its quiet dignity and beauty, in contrast to the activity in the corridors without.

The halls and classrooms of Northwestern have been endeared to hundreds of students as the scene of many happy hours. It is our prayer that many more shall here come to know Him better and equip themselves for His service.



AUDITORIUM FIRST BAPT. CHURCH
COMMENCEMENT EXERCISES



AUDITORIUM JACKSON HALL
SPECIAL SERVICES.



BIBLE CLASS ROOM



INFORMATION



TYPEWRITING ROOM



TREASURER'S OFFICE

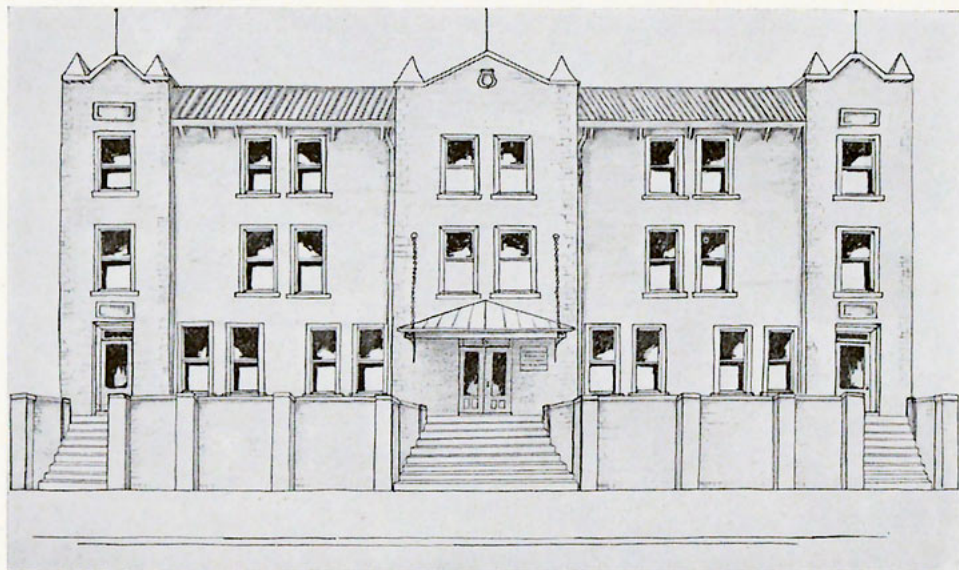


ENTRANCE.

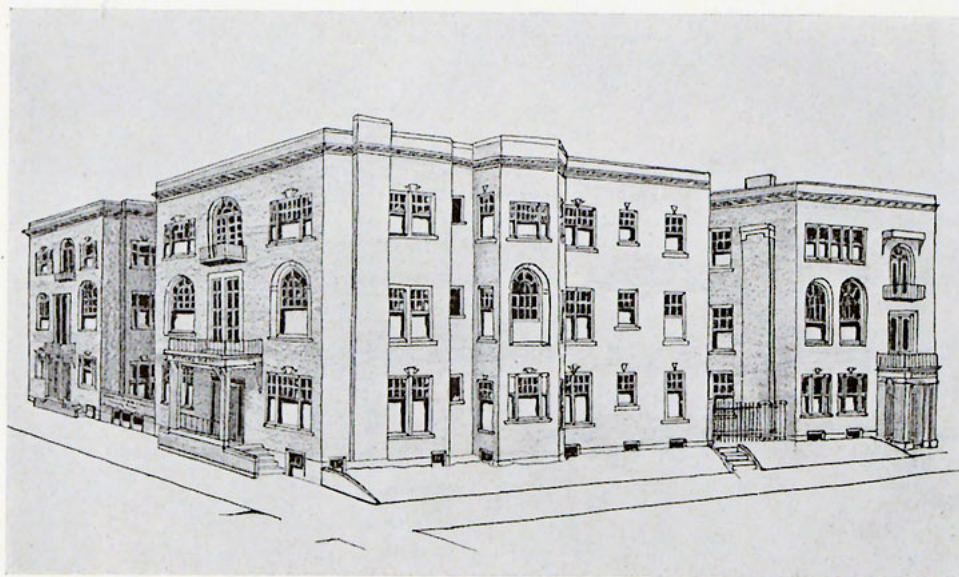


OUR LIBRARY

INTERIORS OF THE
NORTHWESTERN BIBLE SCHOOL



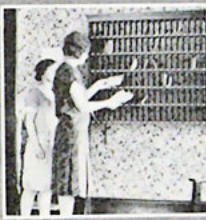
FRESHMAN BOYS' DORMITORY, 6 So. 11TH ST.



LYMAN, RUSSELL, AND STIMSON HALLS (Dormitories)
1423 HARMON PLACE



CHAPEL, FRESHMAN DORM



OFFICE, RUSSELL HALL



DINING ROOM, RUSSELL HALL



PARLOR, RUSSELL HALL



KITCHEN, RUSSELL HALL



SITTING ROOM, FRESH DORM.



GIRLS' ROOM, RUSSELL HALL



KITCHEN, RUSSELL HALL



BOYS' ROOM, STIMSON HALL



LAUNDRY, STIMSON HALL



HOSPITAL ROOM, FRESH DORM.



HOSPITAL ROOM, FRESH DORM.

INTERIORS OF OUR DORMITORIES

OUR SCHOOL

IN 1902 the Northwestern Bible and Missionary Training School had its beginning with a student body of seven members. Three professors constituted the faculty: Dr. A. J. Frost, Rev. William Francis, and Dr. W. B. Riley. At that time, however, it was not Dr. Riley's intention to start a school, but rather, to aid some young people to acquire a better knowledge of the Bible. June, 1904, witnessed the first Commencement with one graduate. Classes were then held in a small room off the chapel of the First Baptist Church.

In 1904 the building now used as the Freshmen Boys' Dormitory was purchased and used for both classroom and living quarters. The School grew rapidly; "Six South" could no longer accomodate the student body and in 1921 the buildings at 1423 Harmon Place were purchased. The property at Yale and 13th Street was obtained in 1922. 1923 saw the realization of a dream long cherished by Dr. Riley—the erection of Jackson Hall which has since provided adequate classrooms and administration offices for the present school. Today we have a student body of 450, in day and evening classes, with a faculty of sixteen.

In spite of the growth in numbers, the personal, intimate fellowship between students and the personal contact with the faculty that has always characterized Northwestern, has not been lost. It is altogether possible to become acquainted with everyone in the school, and to maintain a friendly relationship with a wide circle. These very facts have led many to choose Northwestern in preference to any other school as a place to study God's Word.

Our school offers one of the most complete courses of study in the English Bible that can be procured. While not neglecting any of the essentials in a complete training course, we major upon the English Bible and the English language. Aside from the regular staff of able teachers, some of the best Bible scholars of the world come to us with special lectures.

Our buildings are exceptionally well located from several viewpoints. The school itself is in the heart of Minneapolis—just five short blocks from the center of the business district. The Public Library is adjacent, affording ready access to any research work desired. Three minutes away is the Y. M. C. A., which, at small cost, affords opportunity for abundance of recreation and exercise. One of the City's most beautiful spots is Loring Park and is at the very doors of our dormitories on Harmon Place. A walk through the park and around the lake in the afternoon or evening, rests and refreshes the mind for study.

The property of the school represents a value of \$350,000. At the beginning of the school year, an indebtedness of \$120,000 rested against these buildings. Dr. Riley has spent much time the last few months endeavoring to liquidate this debt. Up to the time of this writing \$53,925 in cash and subscriptions has been received, which leaves \$67,025 still to be raised. Friends all over the country are responding, and it is our earnest prayer that before this year is over and our Superintendent celebrates the seventieth anniversary of his birth, that we may rejoice together in the fact "that we owe no man anything save to love one another."

As students, we owe much to God for Dr. Riley and the friends who have made possible the Northwestern Bible and Missionary Training School.



**ADMINISTRATION
SCHOOL LIFE
AND
PRACTICAL WORK
ALUMNI**



*He . . . satisfied them with the bread from heaven.—
Ps. 105:40*

*Jesus said unto them, "I am the bread of life; he that cometh
to Me shall never hunger."—John 6:35*

WITH OUR SUPERINTENDENT

A Day In His Office

AT DESK at 8 A.M.

Read mail and freshened up on the lesson in Polemics to be taught.

9 A.M. to 9:25—Dictated to Mrs. Camp, church secretary.

9:25-10:10—Taught Polemics in the Northwestern Bible School.

10:10-10:30—Attended chapel of Northwestern Bible School.

10:30-11:00—Reviewed and corrected a chapter for a new book shortly to come from the press.

11:30-12:25—Dictation to Mrs. Look. This dictation was interrupted by a visit from a colored Baptist preacher who had lost his church on mortgage and desired counsel as to a possible way of recovering the same.

Interruptions.

Many telephone calls.

Request from sick pastor to provide a supply next Sunday in case he did not recover. Visit from a lawyer who had a manuscript that he desired to have me review and pass judgment upon. Visit of a student for counsel on further theological education after finishing Northwestern. Visit from a man out of work, evidently defective in body and in brain; wanted to know if we could aid him in securing a job. An appeal from a friend to aid a man who had, through an accident at four years of age, remained an infant in mind, and now was placed in an insane asylum by people who should have shown him more consideration. Called to the dormitory building by a broken down hot water plant to advise what should be done. Counsel with the matron as to what to do on the subject of student employment.

12:30-1:30—Luncheon and nap.

1:30-2:00—Work on a circular letter to be sent to a few thousand friends of Northwestern.

2:30-3:00—A visit from a woman in distress, yet in her comparative youth; her present husband in the state reformatory and her former divorced husband a fugitive from justice.

Every indication that the woman has not only been innocent but consecrated through the entire experience. A tale of twenty years of sorrow and distress.

3:30-4:30—Visiting the sick and needy.

4:30-6:00 — Dictation on a sermon.

Evening given to meeting with new converts who have intention of joining church, and with deacons from 7:15 to 7:45.

8:00-9:30 — Mid-week prayer meeting.



WITH THE DEAN OF WOMEN

A Day—As Seen By Her Secretary



MARIE R. ACOMB
Dean of Women

"KNOCK! Knock! Knock!" It was 7:40 a.m. The secretary to the Dean of Women looked up, responding with a hearty "C-O-M-E!" Apparently her reply to the insistent rapping at the door was drowned in the hub-bub of passing students in the halls without. She rose and opened the door to greet one of a line of waiting girls who had already assembled at that early hour.

"May I see Miss Acomb, please?" It was the same query that comes to the office of the Dean of Women many, many times during the day. This morning it met with a negative answer: "I'm sorry, but Miss Acomb has an eight o'clock class. Will you return later in the day?"

Such is the beginning of a typical "day with the Dean of Women." The morning hours are filled with a multitude of varied duties. Perhaps there is a class to teach or a study hall to supervise. You can always find, either on the secretary's desk or on the Dean's desk, a pack of uncorrected papers waiting patiently for the mark of the merciless red pencil. Oftentimes a Pilot or Scroll article must be written at a moment's notice, and all else is dropped while thoughts are concentrated upon the writing of the needed item. Frequently, too, a young woman will bring to the Dean a tale of financial need, with a plea for work. Miss Acomb never fails to advise and counsel those who are perplexed and troubled, and many a girl has found both comfort and employment to meet her need after a conference with the Dean of Women. Many hours are spent in finding suitable homes where young women may work, in order that they may secure training in the school.

At 12 o'clock the last bell rings, and the office is again besieged by a line of waiting students. For almost half an hour the secretary is met by such questions as: "May I have some home reports, please?" "Is Miss Acomb busy?" "May I see Miss Acomb now?" By 12:30, however, the halls are usually clear and the office force departs for lunch.

The afternoon is spent in dictation, writing letters, mailing literature to prospective students, filing and incidental office work. Miss Acomb frequently is in conference with students who need her counsel and encouragement. Oftentimes, too, the Dean of Men confers with her on matters concerning the life and conduct of the school. As one realizes the duties that devolve upon the Dean of Women in the teaching of classes, the administration of the school, the direction of the literary productions, and the incidental tasks that fall to her, one is impressed with the fact that she must rely for strength in the execution of her work upon Him who is all-sufficient.

Five o'clock finds the office once more quiet. Papers are put away, desks are closed, there are cheery "Good nights," and a day with the Dean of Women has come to its close.



WITH THE DEAN OF MEN

A Day—As Seen By His Secretary

"HAS the bell rung yet? Is there any mail for me? Is this my class book?" The Dean of Men, in his customary last minute rush before classes (although he has been at his desk since 7:30) showers his secretary with questions which seldom are answered, for while he is picking up his book and his mail, the last bell rings. Finally he is off for his 7:55 Doctrine class, the halls are quiet, and the secretary settles down to the routine work of the office. Such is the beginning of a Day with the Dean of Men.

Mr. Moyer spends most of his morning hours in the class room. The time between classes is spent in conferences or appointments, interrupted by a trip to the corner in search for something to satisfy his appetite! At 12 o'clock Mr. Moyer closes his last class for the day.

The afternoon finds Mr. Moyer again at his desk. It is during these hours that he cares for his correspondence. Often the time is taken up with the "Deaness," members of the faculty, and the Superintendent in conferences. Many are the problems that arise in connection with the administration of the school which demand time and prayer and consideration.

Part of Mr. Moyer's ministry is that which finds expression on the School magazine. The Bible articles that appear each month in the Pilot are usually written during the afternoons at the office.

Mr. Moyer's keen sense of humor never fails to liven the routine of even the dulllest day. Occasionally, too, a touch of romance breaks the monotony of office life, for frequently young people will come to his office to be married. It is then that dictation and papers are dropped, the secretaries to the deans scurry excitedly into Mr. Moyer's office and do their utmost to look calm and dignified while they witness the ceremony.



R. L. MOYER
Dean of Men



As one realizes the many tasks that fall to the Dean of Men, it is apparent that the source of his strength is not human, but divine. The poet said:

"One little life—'twill soon
be past;

What's done for Jesus
alone will last."

In the light of that, much that occurs during a Day with the Dean of Men is of enduring character.



 <p>Miss Marie Acomb</p>	 <p>Dr. W.B. Riley</p>	 <p>R.L. Moyer</p>
 <p>A.H. Norum</p>	<p>DR. W.B. RILEY SUPERINTENDENT PASTOR FIRST BAPT. CHURCH <i>Polemics, Evangelism</i></p> <p>R.L. MOYER DEAN OF MEN <i>Bible Study Principles Doctrine, Pastoral Theology Synopsis, Biblical Geography</i></p> <p>MISS MARIE RACOMB DEAN OF WOMEN <i>Etiquette, Senior English Journalism, Pub. Speaking</i></p> <p>MISS MARGUERITE THOMAS SEC. TO MISS ACOMB <i>English</i></p> <p>A.H. NORUM PASTOR HOUSE OF FAITH PRESBYTERIAN CHURCH <i>Missions.</i></p> <p>MISS HELENE RENSCH <i>English</i></p> <p>MISS EVALYN CAMP <i>Church History, Bible History</i></p>	 <p>Miss M. Thomas</p>
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Mrs. R. J. Quam
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FACULTY



DR. N. B. HARRISON



MR. ARNOLD FREI

EVENING CLASSES

THE NIGHT SCHOOL began its second year as a definite part of the work carried on by the Northwestern Bible School with the opening of classes on Tuesday evening, October 1, 1929. This department has become increasingly popular, as it presents the opportunity for Bible study under competent teachers to those who are unable to secure the training in the day classes. The subjects offered during the past year were: Bible Study Principles (including Dispensations and Covenants), taught by R. L. Moyer; Old Testament, taught by Dr. Norman B. Harrison; the International Sunday School lessons (for Sunday School teachers only), taught by Rev. C. W. Foley; and Teacher Training, under the supervision of Miss Evalyn Camp. We were particularly fortunate this year to have on the faculty of the night school such a man as Dr. Harrison, well-known Bible teacher and author. Mr. Moyer is the Dean of the Northwestern Bible School, and both Dr. Foley and Miss Camp are instructors in the day classes. The second semester of Teacher Training was devoted to Daily Vacation Bible School methods under the able instruction of Mr. Arnold Frei, who taught the same subject in the day school.

The registration fee for the evening work is \$1.00 per semester, or \$2.00 for the year. This year witnessed an enrollment of approximately 195 for these weekly Tuesday night classes.

A marked interest has been manifested in the work by the students of the night school. Many have testified to the helpfulness of the classes. At the close of the second semester, one student remarked, as she handed in her examination paper, "I really enjoyed this examination." The second semester closed on March 18, 1930, and many expressed their regret that the classes would no longer meet. The class in Daily Vacation Bible School methods, taught by Mr. Frei, voted to continue its work for several more weeks.

The evening classes have met with such hearty and enthusiastic response that it is our purpose to make this department even more effective and helpful in the coming year.

THE BIBLE

*Lamp of our feet, whereby we trace
Our path when apt to stray,
Stream from the fount of heav'nly grace,
Brook by the trav'ler's way.*

*Bread of our souls, whereon we feed,
True manna from on high;
Our guide and chart, wherein we read
Of realms beyond the sky.*

*Word of the everlasting God,
Will of His glorious Son,
Without thee how could earth be trod,
Or Heav'n itself be won?*

*Lord, grant us all aright to learn
The wisdom it imparts,
And to its heav'nly teachings turn
With simple, childlike hearts.*

—B. Barton.



"SEEK YE MY FACE"

By NORMAN B. HARRISON

THE STUDENT going out to do service for our Lord Jesus Christ will succeed in proportion as he is empowered through prayer, through a life that habitually, intelligently, and believingly sets itself to enter into a practical partnership with God, made possible by His gracious invitation, adapted to every season and circumstance: "Seek ye My face."

When we study the matter of prayer, we discover that it rests upon relationship with Deity; it is rooted in the rights of the petitioner with God. That relationship is clearly defined, those rights are fully established, under the New Covenant. Under it we have come into the relationship of "children" and have all the rights of "sons." Again, Jesus is not only our Savior, but has ascended into Heaven as our Mediator and Advocate at God's right hand; there, in that capacity, He occupies a key position in prayer. Still again, it is a Covenant, that is sealed to the believer by the indwelling presence of the Holy Spirit in the heart, establishing an inner, abiding relationship. Here, then, are the three distinctive features of New Testament prayer. They are concerned with our altogether new relationship to God the Father, the Son, and the Holy Spirit.

The Order of Prayer

1—TO THE FATHER. Jesus, from the beginning, anticipating our New Birth into the family of God, teaches us to address Him as "Our Father." This is His own uniform habit and usage in prayer. Turning to John 17, recording what is properly the "Lord's Prayer," we read: "Jesus lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee." Six times He addresses Him as "Father," "Holy Father," "Righteous Father." The entire prayer is impregnated with the conscious relationship of Father and Son.

In keeping with His own habit, our Lord not only bids us say in like manner, "Our Father Who art in heaven" (Matt. 6:9), but follows this with the teaching that is so important for us to grasp, namely, that prayer is but the natural out-living of the Father-and-Son relationship: "Or what man is there of you, who if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father Who is in heaven give good things to them that ask Him" (Matt. 7:9-11).

O child of His love, first know beyond any shadow of a doubt what your relationship to God is. Know that you are His child by a veritable generation, by an actual impartation of His life and nature (John 1:12, 13); then know that childhood carries with it the full right of sonship (Rom. 8:14-17); then, O then, make bold to avail yourself of your rights in this Father-and-Son relationship to the very fullest. For if you do not, you not only rob yourself—you cause your Father to wonder in grief that you do not honor Him and allow Him, through prayer, to function as a Father.

2—IN THE NAME OF CHRIST. Under the shadow of the Cross, and with the Bread-and-Wine participation in His body and Blood already established, Jesus announces this distinctively new prerogative in prayer—an approach that only His death, resurrection and ascension have made possible. The advance over previous conditions of prayer is tremendous beyond all power of computation. We read: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by the new and living way which He hath dedicated for us, through the veil, that is to say, His flesh; and having an high priest over the house of God; let us draw near" (Heb. 10:19-22).

Turning now to Jesus' words, we read: "Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be full . . . At that day ye shall ask in My name" (John 16:24, 26).

The facts are that we have, under the New Covenant, been ushered into a new office. Every believer is not only a son but a priest, under the High Priest. Sharing the office, we use His name, much as the Assistant Attorney-General uses the name, the authority, of his chief. "In My name"—and it's a "name which is above every name" (Phil. 2:9). "All authority in heaven and in earth" (Matt. 28:18 R. V.)—the authority of One who has conquered sin and death—all this, and more, goes with the "name" we are bidden to make free use of in our approach to God.

3—THROUGH THE SPIRIT. To the Father; in the name of Christ; through the Holy Spirit—this is the New Testament order for prayer. The Holy Spirit, indwelling the believer, is the lifting, enabling power of prayer. "Praying always with all prayer and supplication in the Spirit" (Eph. 6:18). "Building yourselves on your most holy faith, praying in the Holy Spirit" (Jude 20).

The Holy Spirit is the in-working power of prayer. We naturally fail, and miss the mind of God in prayer; but He knows that mind, works in us the desire, and voices it to the Father as our own petitioning. Read Romans 8:26, 27. He is pictured as doing the praying in us and "for us." What a marvelous conception of prayer! If we pray in and through the Spirit, because the Spirit is praying in and through us—such prayer must succeed.

The Responsibility of Prayer

One cannot study the New Testament without realizing that prayer is not only a privilege, the highest short of heaven, but also a responsibility such as no believer can shirk with impunity.

1—"IF YE ASK . . . I WILL DO." Reduced to its simplest terms this is what Jesus said in His amazing promise concerning the believer's prayer: "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it" (John 14:13, 14).

But we must go back a verse to get the force of the "and"; "Greater works than these shall ye do; because I go unto My Father; and (since I am there at the right hand of power, lending new possibilities to prayer) whatsoever ye shall ask in My name, that will I do."

What a challenge! He is placing in our hands the key to getting things done. If we do not use it—what? His is the power; but ours is the release of that power, through prayer. He says, "If ye ask, I will do." The initiative lies with us. Not to ask is to "stall" His purposes of power.

To illustrate: The engine, athrob with power, is standing on the track, coupled to its train. The engineer might say reproachfully, "Engine, why do you not pull this train out of here?" To this the engine would rightfully reply, "I will, if you ask. I have the power, but I cannot do it until you open the throttle." It's the engineer's first move; the mere moving of the lever releases the power. He has enabled the engine to do what he could never do. This is our responsibility in prayer, under the New Covenant. Dare we fail Him?

2—"IF YE ABIDE . . . ASK WHAT YE WILL." Here is another "if" that challenges yet more. It throws our responsibility in the prayer-life much farther back than the mere act of praying. It shows that successful praying requires an "abiding" background. Such a limitless promise—"Ask what ye will and it shall be done unto you"—contemplates a mode of living that strikes its roots down into the soil of His Word until His thoughts become our thoughts, His life our life. It is the responsibility so to live that the act of prayer becomes the expression of a life wholly at one with Him.

3—"ABOVE ALL WE ASK OR THINK." Here is a view of prayer that carries us out beyond our depth. Were God to limit Himself to our asking, prayer would depend upon our own wisdom, yes, and our own whims of desire. But not so. He is able and ready to do above and beyond our asking or thinking. This widens the scope of prayer to His wisdom, which means that He may give us not only above, but contrary to, our thinking. How fine that it is so.

Take, for example, Cornelius and Peter (Acts 10). Cornelius did not even know of the Gospel, but he was a man of prayer, and God responded by telling him that He had something better for him than he knew. But where would God find a man to come and tell this Gentile and his friends? As Cornelius' messengers journeyed toward Joppa, God prepared Peter by stripping him of his Jewish prejudices. How did he compass it? Peter was a man of prayer; this gave God His chance. And that afternoon's prayer on Peter's part was answered by sending him to the Gentiles for one of the marvelous experiences of his life. It was not only above his asking; it was wholly contrary to it; yet he would not have missed it for anything.

We must so pray, with heart and head and hand, a whole life, surrendered to Him, that the fruit of our prayer-life is in terms of His wisdom and will, not ours.

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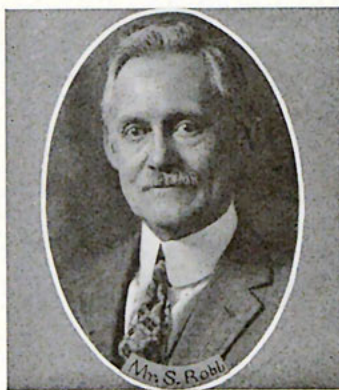
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The Student Forum is an organization of which every student is an active member. The purpose of the Forum is to provide a medium for student expression in matters pertaining to the school, and to promote spiritual and social activities in the school.

TREASURER'S OFFICE

The work of the Treasurer's Office comprehends all the finances of the School, including its Operating Expense, Building and Foreign Missionary Funds. It also finances the Bible Conferences carried on in various towns and cities by the Extension workers, under the name of the Northwestern Bible Conference, and Daily Vacation Bible School work conducted by the students during the summer vacation. It is the headquarters for the Treasury of the World's Christian Fundamentals Association.

It requires the time of Mr. S. E. Robb, the Treasurer, Miss Georgia E. Riley, and Miss Al-



meda Pratt, the two Assistants, to care for these various interests, as over \$200,000.00 pass through the hands of the Treasurer each year, to support the School and its various enterprises at home and abroad.



"HELLO! FIRST BAPTIST."



"COUNT OFF!"



"PAY ENTER."



OUR BEST FRIEND.



"BUNKEY!"



GALLEY MAID



DORM-ENGINEER



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Missionary Course
Mission Band
Class Secretary, '30

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Class Treasurer, '29
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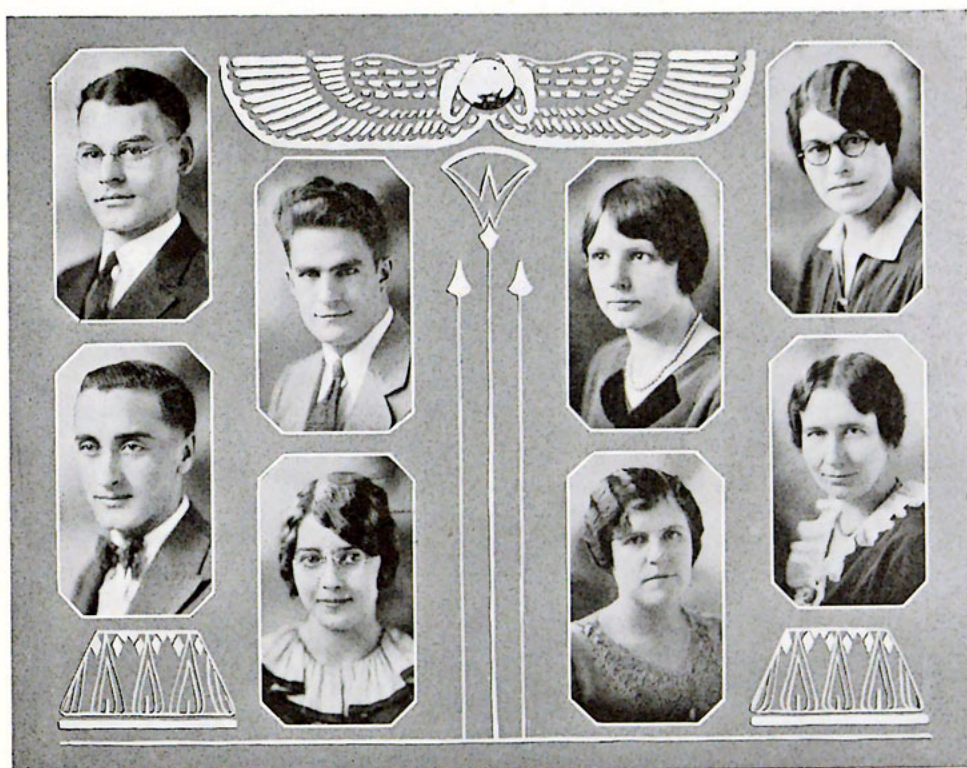
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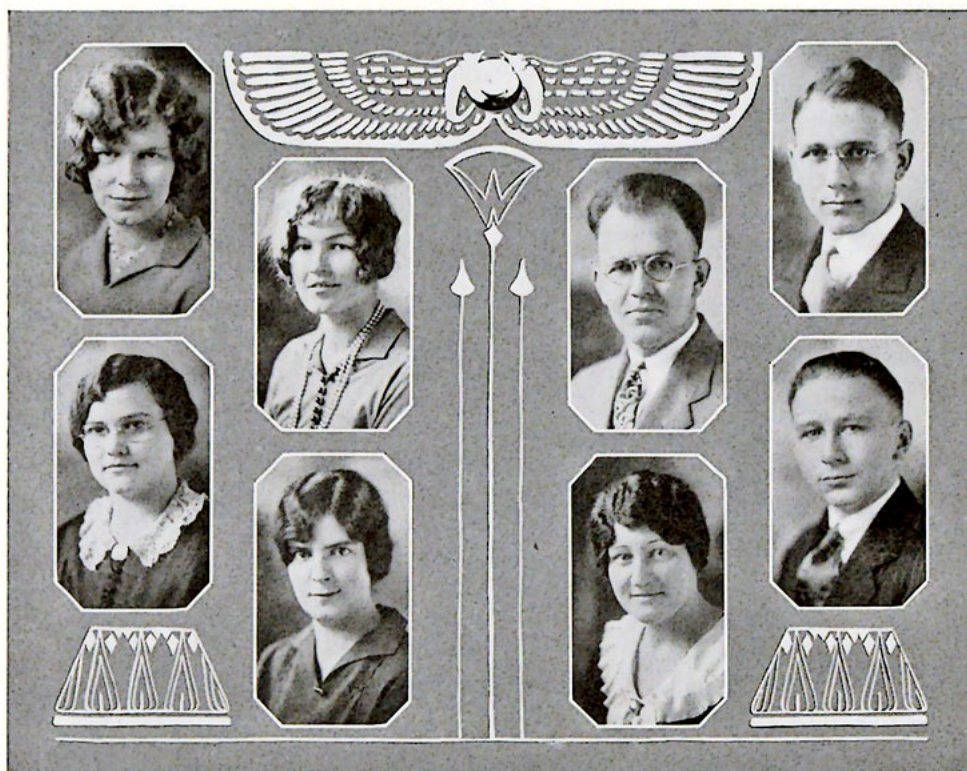
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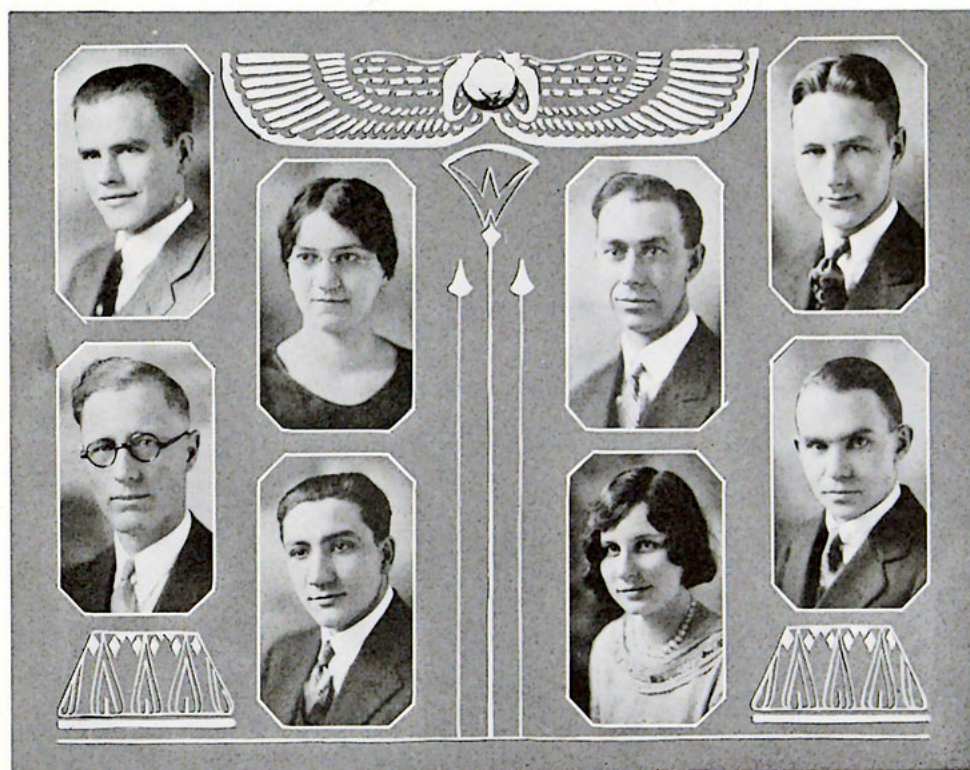
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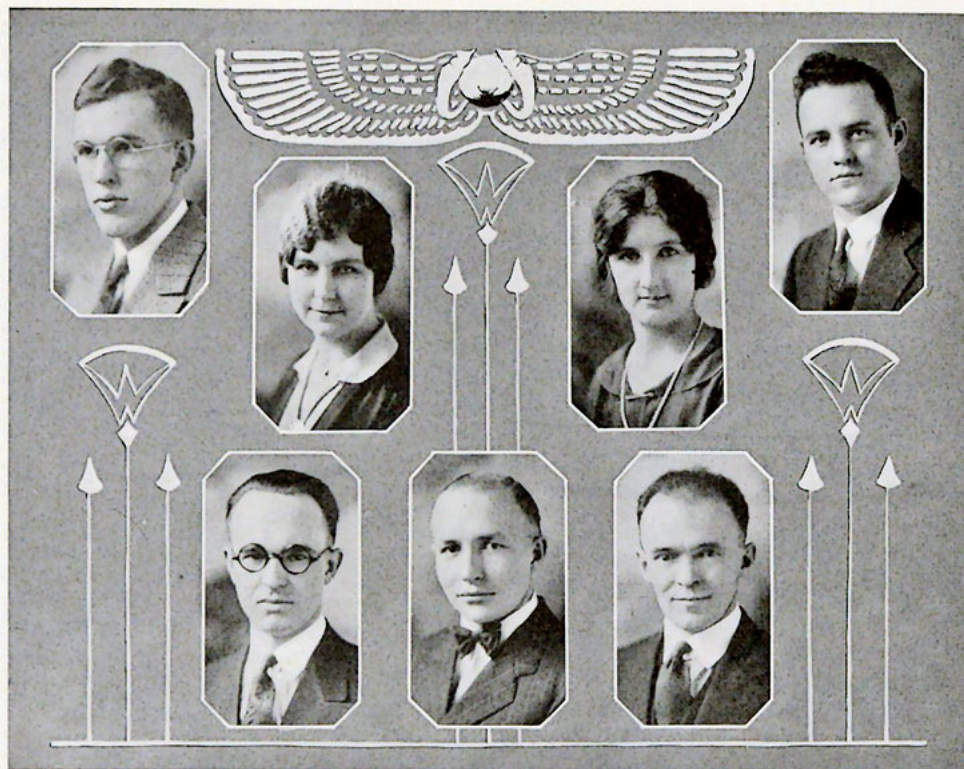
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Student Forum President, '30
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Secretarial Course
Mission Band
Pilot Staff

A WORD IN SEASON

By Dr. C. W. Foley

Occupation

ENTRANCE upon a life occupation is a real epoch, a point of time from which succeeding years will surely be reckoned. Your occupation is not one you have chosen, but rather one for which you have been chosen. Jesus says to you, "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit" (John 15:16). The only one who can be more unhappy than the unoccupied man, is the one who is improperly occupied—the one who has missed his calling. The length of time is not until you find something easier, or more lucrative, but until He comes (Luke 19:19). Your conviction in this matter is to be so strong that you feel woe pressing upon you if you refuse or fail to do it (I Cor. 9:16).

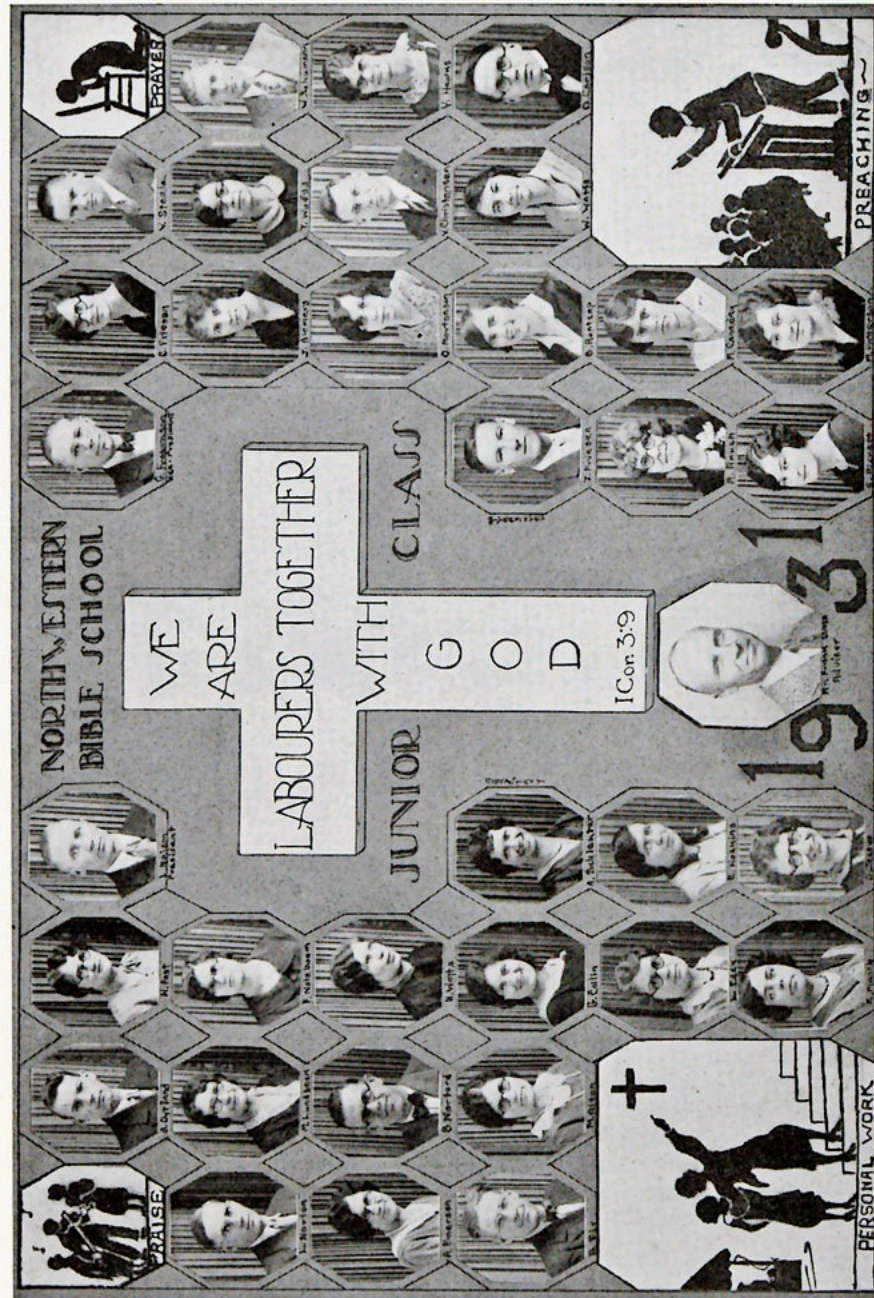
Further Preparation

You will have made a serious mistake if you conclude that your years at Northwestern have fully prepared you for this high and holy occupation. If you are to be a workman that needeth not to be ashamed, you must study (II Tim. 2:15). You will therefore need books. Paul could not get along without them (II Tim. 2:13). Give yourself to reading; Timothy had to do so (I Tim. 4:13). A library is not a luxury, but a necessity. The influence of books upon man cannot be overestimated. The company he keeps may be thrust upon him, but his literature he may select. Hence the importance of exercising great care in this matter of selecting books. Abstain from the reading of such books as have an admixture of good and evil, truth and error, for such are the devil's own traps, well baited, to catch the unwary. However large your collection, and careful your selection, do not allow the "Book of books" to be displaced for a moment. Let it be the umpire, the arbiter in your whole course of life. It contains that unique, blessed, vital, essential combination of life, light, and love, extending like an ethereal principle through all the avenues and elements of life. "Pray without ceasing" (I Thess. 5:17).

The Abiding Possession

It is a waste of time, and a final disappointment, to labor for that which perisheth, but an eternal and ever increasing joy to possess abiding worth. We name this possession, Character. Character is what you really are, and what you can effect depends on what you are, and not on what you know or possess as a mere head acquirement. "Let the word of Christ dwell in you richly" (Col. 3:16). This means, let the word of Christ, or God, so dwell in you as to enrich you. Russell Conwell has said, "The thinking man will never ask you what college you have gone through; but, what college has gone through you." It is quite possible to rob ourselves of this inestimable possession by putting too much "give me," and not enough "make me" into our prayers. It is a dangerous thing to HAVE when we lack noble BEING. May this not account for many an unanswered prayer? It surely accounts for the inefficiency of many a workman. You often hear it said, "He is a fine fellow for a time, but he does not wear."

We trust you may, if necessary CREATE an opportunity for attendance upon some institution of higher education, but be careful and prayerful in your choice. Remember, also, that no matter how many colleges and universities you may attend, it is really true after all, "Every man is his own University."



LAURENCE NELSON - - - - - President
 GEORGE FREERKSEN - - - - - Vice-President
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THE JUNIORS

PRACTICALLY every member of the Junior class expresses the desire to find and follow the Lord's plan for his life. Many have their hopes, ambitions, and desires, but all are submerged in the prayer, "What wouldst Thou have me to do, Lord?" It is often said that the world is a queer place to live in—and that is true. Men spend lives amassing fortunes to leave behind, but here is a group whose avowed purpose is to spend a lifetime in service for God. All, we believe, are willing to go where He directs. Two wish to become medical missionaries; two others have Africa as their goal; another desires to serve in South America; one in Alaska, another in Central America, and one in Northern Canada. A number of others are looking forward to becoming teachers, preachers and Sunday-school workers. Service is the keynote of the expression of the class. God has redeemed us and we know He has a place of service for us.

*From North, South, and West, we have gathered
To this school we all hold so dear,
And the months of our lives deemed most precious
Are those we have lived since we're here.*

*God called us from farm, shop, and school-room,
From the world that no longer seemed fair,
To labor for Him in His vineyard;
And He led us here to prepare.*

*The slogan we've chosen is "Service";
Our purpose, the lost to win;
But we know that the only true service
Is "laboring together with Him."*

*He leads us; our task is to follow,
We know, in His infinite grace,
He plans, in the fields white with harvest,
For each a particular place.*

*Our prayer then is—"May we be yielded
To do only His will each day."
We'll follow wherever He leads us,
For we know He is with us alway.*





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“EARNESTLY CONTEND FOR THE FAITH”

— Jude 3

WHAT is this faith for which men and women in the past have been martyred, and which today is calling young men and women into the ranks of Christian warfare? It is not a theory, but an experience; it is not a doctrine, but salvation itself. “Receiving the end of your faith, even the salvation of your souls” (1 Peter 1:9). This faith is not a product of human philosophy, but the substance of divine revelation. It is centered around Jesus Christ, the Son of God, who humbled Himself to become man, that He might man redeem.

Why are we, as a group of young people, gladly forsaking all else, that we may bear this message of salvation to the uttermost parts of the earth? For this reason—that men in every land are wrestling with the problem, “What must I do to be saved?” In heathen countries men are subjecting themselves to untold physical pain and torture in a vain effort to please their gods. In civilized lands, many are depending upon philosophy and modern scientific systems to satisfy the inner cravings of the soul, but to no avail. Nothing can satisfy man’s moral and spiritual needs apart from the saving grace of Jesus Christ. He alone can deliver the soul from the shackles of sin, and prepare it for His home in Heaven.

The Freshman Class have chosen as their motto, “Earnestly Contend for the Faith,” because we have resolved that by the grace of God, our lives shall be dedicated to the propagation and defense of the Word. We are rejoicing in the rare privilege that is ours in attending so purely a fundamental school. Every phase of our school life at Northwestern aims at strengthening us in the faith, and thereby fitting us to combat those who would tend to put to nought the Word of our God. We deem it a great blessing to have as one of our instructors, Dr. Riley, also founder and Superintendent of the School, who is universally known for his untiring efforts in defending the Bible. Our faculty adviser, Dean Moyer, is one whose life inspires us daily, and whose teachings richly prepare us for the Master’s service.

We, as a class of one hundred and seventeen students, are looking forward to the next two years of school life with joyful anticipation. We realize, however, that we will receive from our training, only in proportion as we give of ourselves, our time, and our prayers. As we look upon the fields, already white unto harvest, we pray that the Lord will find us worthy to labor with Him in this needy, sin-cursed world. May He always find us faithful in His Service.



MRS. HUESTIS
"Mother" at 1423 Harmon
Place.



MR. FAIRFIELD
Carpenter, Plumber, and
everything anyone else
isn't.



MRS. FAIRFIELD
"Mother" at 6 So. Eleventh
Street.

DORMITORY LIFE

THE home-like atmosphere in the dormitories is a delightful surprise that puts to flight all thoughts of homesickness for the newcomer. This is largely, if not altogether, due to the excellent ability and warm affection of our matrons. Our comfort is uppermost on their hearts. Perhaps this care is most appreciated, when we are sick. Here is where the real mother in our matrons is revealed. This, with a special room, doctor's care, and a nurse, tempts us to be sick quite often.

Social good times are provided frequently as a relaxation from study and recreation. Most of the parties are held at the beginning of the year for get-acquainted purposes, but as we settle down to the "grind," less time is given to them. Occasionally, a slight commotion may be heard in one of the rooms on the top floor (the one farthest from the matron), which probably means that a group has gathered to help someone enjoy a box of good things received from home.

Aside from the various phases of life that go to make the time spent at Northwestern enjoyable in a social way, the dormitory is after all, and most important of all, a place for study. The tales we hear of the "carryings on" in college life cannot be told on Northwestern. The freshman boys are usually the hardest cases to handle, but four dignified senior monitors, stimulated by a kind but stern matron, soon bring the wildest into subjection. The law is laid down, and strictly enforced. Hazing, foolish destruction of property, and the infringing on the rights and feelings of others are not tolerated for a moment. It has, however, seldom been necessary to resort to the expulsion method to sustain orderly conduct, for there is within the body of Christian believers a higher law than that of might—the law of love. Students almost without exception come here for business—that of learning the King's business—and the ardent fellowship, and high esteem for each other rule out automatically the superficial and nonsensical.

One distasteful duty about dormitory life is the cleaning of rooms (distasteful to the indolently inclined), which each inhabitant is obliged to do. Aside from this, an hour of domestic work is required, which goes so far as to lower some to the menial task of washing dishes. It is amusing, to the one who has escaped such an assignment, to watch the boys at this work, especially since Mr. Moyer has declared that dish-washing is for women, and is not a preacher's job!

OUR DEVOTIONAL LIFE

*"Pray without ceasing, pray through,
Pray without ceasing, pray through,
Do not despair, God answers prayer,
Pray without ceasing, pray through."*

What an inspiration we receive as, breakfast over, we pause as a "Dormitory family" to listen to the reading of God's Word and to unite our hearts in prayer and song. Dishes cleared, we retire to our rooms for a precious fifteen minutes of communion before the activities of the day begin. It is then we get our "marching orders" and the promise of "grace sufficient" for every need.

In Jackson Hall at 7:30 groups of students gather to intercede for the work on the different foreign mission fields for which God has given them a special burden, while others pray for the hospital work. God is answering these prayers by deepening our missionary interest and using us in the salvation of souls.

After two hours of classes there comes a period of relaxation of body and mind, and of spiritual blessing when we gather for the Chapel hour. Sometimes we have a "Scripture bath" when we quote verses which have proved a help to us, and we receive cleansing "with the washing of water by the Word." Often we spend the time in prayer, bringing to our Father praise for past blessings and requests for present needs. Or some member of the faculty or a student unfolds to us some truth that we may "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ."

Classes over, the dormitory students of necessity hurry home to dinner, but a realization of the great opportunity that is theirs for witnessing while at work has led the students who earn their board by working in different cafeterias to set aside the noon hour for prayer. They meet to petition God for those unsaved ones with whom they are associated and to ask for grace and wisdom that they may show forth Christ in every word and deed.

Recreation, work, and study fill the afternoon hours, but 5:15 finds the girls and the boys beginning their Fellowship hour in their respective dormitories. In these meetings we prove the truth of the old hymn:

*"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."*

How much more precious do the truths which God reveals to us become when we share them with others! How quickly the dark clouds lift when we join in prayer for those who are confronted with difficulties and know not which way to turn! Many a student has come burdened and discouraged, and found the joy and peace that comes when you "take your burden to the Lord and leave it there."

Sometimes we have "Joint Fellowship." The boys and girls meet together and some missionary brings us a message and gives us a new vision of whitened harvest fields.

Because we felt a need for the deepening of the spiritual life of our school, and because many of the students are employed during the Fellowship hour, the Monday night prayer meeting at seven o'clock was started. Students working in homes found it impossible to join us at that time, and so another service on Friday night was requested. In spite of the fact that Friday night is "open night," the attendance at this prayer meeting averages one hundred. We believe there is power in united prayer, and so, after a brief devotional message and a time of testimony and praise, we bring to God our requests for unsaved loved ones and friends, for our Practical Work assignments, for those of our number who are sick, discouraged, or in financial difficulty, for our faculty, for the needs of our school, and for our representatives in home and foreign fields. "And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."

MOSES THE DELIVERER

A Type of Christ
R. L. MOYER

THE LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken" (Deut. 18:15-19). This is God's declaration that Moses is a type of Christ. God raised up many prophets in Israel in after years, but of them all we must say, "there arose not a prophet since in Israel like unto Moses." So sure was Israel of this that they asked John if he were the predicted prophet: "Art thou THAT prophet?" After the lapse of fifteen centuries, however, Jesus of Nazareth appeared, and the features of the mosaic portrait can be recognized. Moses gave bread (manna) from heaven in the wilderness, and when Christ did the same, at the feeding of the 5,000, they said, "This is of a truth that prophet which should come into the world." Peter, in his sermon in Acts 3, quotes this prophecy and forever settles the question that it was of Christ that Moses spoke.

MOSES WAS THE DELIVERER OF HIS PEOPLE; CHRIST IS OUR SAVIOR. Moses delivered his people from the sin and bondage of Egypt; Christ delivers us from the guilt and bondage of sin. Moses slew the passover lamb, whose blood protected the people from destruction; Christ is Himself the Paschal Lamb "sacrificed for us," Whose blood "cleanseth us from all sin." Moses ratified a covenant between God and the people by the sprinkling of blood; Christ with His own blood. Moses lifted up the serpent of brass, that they who looked upon it might be healed of their mortal wounds; Christ was Himself lifted up, that they who look to Him in faith may be spiritually healed of the Serpent's sting, sin. There is a fulness and completeness about the work of Christ that you will not find in the work of Moses, but there are many and marvelous lessons to be drawn from a comparison of the two.

MOSES WAS BORN UNDER A LAW OF DEATH; SO WAS CHRIST. Moses was born into a race that was oppressed and condemned. Pharaoh demanded that every male child should be cast into the river Nile. Moses entered the world with a decree of death upon him. Jesus Christ was born into the human race which was under the law of death. "By one man sin entered the world, and death by sin, and so death hath passed upon all men, for that all have sinned." Jesus Christ came into the world under a decree of death, for He died according to the "determinate counsel and foreknowledge of God." God sent His Son in the likeness of sin's flesh, and as a sacrifice for sin.

MOSES WAS A KINSMAN TO THOSE WHOM HE DELIVERED; CHRIST IS OUR "KINSMAN-REDEEMER." "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same." He was "found in fashion as a man." Sinful man can only be redeemed through the substitutionary sacrifice of One Who has human nature. Surely ox, or goat, or lamb, could never take the place of man, or provide a sacrifice that could take away sin. Jesus Christ is the One Who "taketh away the sins of the world."

MOSES WAS THE SON OF A VIRGIN—BY ADOPTION; CHRIST WAS THE SON OF A VIRGIN—BY BIRTH. Of Moses we read, "Pharaoh's daughter took him up and nourished him for her own son" (Acts 7:21). Pharaoh's daughter was a virgin, and since he became her son he became the son of a virgin by adoption. Jesus Christ was actually born of a virgin. He had no physical father. His conception was under the power of the Holy Spirit, THEREFORE He was that "holy thing" (Luke 1:35). All objectors need to remember that we are not talking merely about the birth of a baby, but about the Incarnation, the act whereby God took unto Himself a human (not carnal) nature. If Jesus Christ had had a human father, then He would have been conceived in iniquity, born in sin, with sin in Him, with need for a Savior Himself, with need to be born again. If Jesus Christ had not been virgin born He could not be our Savior.

MOSES LIVED AN EXTRAORDINARY LIFE; SO DID CHRIST. Both of them were saved from death in infancy. Both fasted 40 days. Both were meek men. Both cured leprosy. Both performed miracles in connection with the sea. Both fed Israel in the wilderness. Before his death Moses promised another prophet. Before His death Christ promised another Comforter. Moses' face shone when he descended from the mount. Christ's face shone when He was on the mount. Moses appointed 70 rulers; Christ, 70 disciples. Moses sent 12 men to spy out the land. Christ sent 12 apostles to preach in the land.

MOSES SUFFERED BY CHOICE; SO DID CHRIST. Moses refused to be called the son of Pharaoh's daughter, which would have made him ruler of the greatest kingdom in the world at that time. He chose rather to suffer affliction WITH his own people. "He had respect unto the recompense of reward." Christ refused to be made king, when the people would have made Him so. He chose rather to suffer FOR them. He, too, "had respect unto the recompense of reward." "For the joy that was set before Him He endured the Cross, despising the shame, and is set down at the right hand of the throne of God."

MOSES WAS PUT INTO THE PLACE OF DEATH; CHRIST ACTUALLY DIED. Both of these were in obedience to the Word of God. Pharaoh commanded that all male children be cast into the Nile. Death would be the result. Moses was placed there "by faith" which "cometh by hearing." Our Lord was "obedient unto death." He actually died. He "tasted death for every man." Moses went into the place of death, but he did not die. The ark protected him from the waters of death. In that he is like us. Jesus Christ is our Ark. He protects us from death and judgment. It was the sin of Pharaoh, and Satanic control, that condemned Moses to the river of death. Our sin nailed Christ to the Cross. And He tasted death. There was no ark to keep back the billows of God's judgment from Him. "All Thy waves and Thy billows are gone over Me" (Ps. 42:7). He suffered in our stead. The command of Pharaoh carried out would mean death to Israel, but our Lord's obedience unto death means life to us.

MOSES EFFECTED DELIVERANCE BY A PROCESS OF JUDGMENT; CHRIST BORE OUR JUDGMENT. Before there can be any deliverance, sin must be judged. Israel was not only in slavery; they were also in sin. Judgment was pronounced upon Egypt in a series culminating in the death of the firstborn. From this judgment Israel was saved by the substitution of the passover lamb. From the judgment that rests upon sinners everywhere we are saved by the substitution of Christ. Moses brought a darkness over the land of Egypt that lasted for three days. Christ hung for three hours in the deepest, densest darkness that this world has ever known. It was then that He was made sin for us. It was then that God, Who is Light, turned away from Christ, leaving Him in darkness. It was then that Christ cried, "My God! My God! why hast Thou forsaken Me?" It was then that Christ suffered what is our just due. He was forsaken that we might be forgiven.

MOSES WAS DRAWN OUT OF THE PLACE OF DEATH; CHRIST WAS RAISED FROM THE DEAD. Moses was given a significant name by Pharaoh's daughter. She drew him out of the water and called him Moses which means "drawn out." He was drawn out of the place of death. It was after he was drawn out that he became the savior of Israel. Christ was raised from the dead. He was "drawn out" by the power of God. The resurrection of Christ is the evidence that His work was acceptable to God and accepted by God. In any other case, there would have been no resurrection. The gospel by which we are saved includes His death, burial, resurrection (I Cor. 15:1-4). "He was delivered for our offences, and was raised again for our justification" (Rom. 4:25).

Moses and his people were only delivered because he and they believed God. "Believe on the Lord Jesus Christ and thou shalt be saved." The principle of faith is the same as that on which we act in every-day life. Faith is the confidence we put in the testimony of others. Faith in God is putting confidence in Him and His Word. Resting on the testimony of man is faith in man; resting in the testimony of God is faith in God. God bears record that He gave His Son to die for us. Take God at His Word and you will be delivered from the power of darkness and translated into the kingdom of the Son of His love.

THE PILOT

Organ of the Northwestern Bible School

Published monthly by the Northwestern Bible and Missionary Training School,
20 South Eleventh Street, Minneapolis, Minn.

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SUBSCRIPTION PRICE

3 years, \$4.00

1 year, \$1.50

Club of five, \$6.00

Entered as second-class matter December 15, 1928, at the postoffice at Minneapolis, Minnesota,
under the act of March 3, 1879.

VOL. X

FEBRUARY, 1930

NO. 5

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20 South Eleventh Street

Minneapolis, Minnesota

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THE PILOT



Organ of Northwestern Bible School

“THE PILOT,” the official organ of the Northwestern Bible School, not only takes a vital part in the life of the institution, but also is assuming an important place in the evangelical literature of the present day. As a Bible study magazine, it meets a real need on the part of the Christian public for a paper devoted primarily to the study of the Word of God.

The history and progress of the paper are interesting. Ten years ago, on November 17, 1920, a four-page mimeographed paper appeared, bearing the caption, “Wanted—A Name.” Such was the beginning of “The Pilot.” At that time it was purely a student publication, issued in the interests of the school. Little did those who worked on that first issue realize that that four-page mimeographed school paper would develop into “The Pilot” of today, reaching the uttermost ends of the earth with its message. From that small beginning, we now have a thirty-two page printed magazine, published monthly throughout the entire year.

“The Pilot” has developed into a magazine of character and definite spiritual value. Included among the contributors during the past year are such men as Dr. W. B. Riley, Mr. R. L. Moyer, Mr. C. W. Foley, Dr. Norman B. Harrison, Mr. H. A. Ironside, Dr. W. B. Pettingill, Mr. Harry Rimmer, Dr. W. F. McMillin, Dr. J. C. Massee, and Mr. Inglis Fleming.

Although “The Pilot” has grown, both in size and character, the student with literary talent and spiritual depth may still find a place on its staff. Students find expression in the practical work, school news and meditative sections of the magazine. Those who have been privileged to work on the paper are agreed that this experience has formed a very definite part of their education and equipment for future work. Work on “The Pilot” affords training in definite, clear, concise writing and a knowledge of the printed page that is invaluable. Many a missionary or pastor, called upon to edit a magazine or church publication, has found his work on “The Pilot” staff of the greatest possible benefit. Any student evidencing literary ability and spiritual insight may have an opportunity to work on the staff.

“The Pilot” was begun in prayer and has been continued in prayer. Answers to that prayer have been evidenced by the testimonies that have come to us concerning the blessing the paper has been to those who read its pages.

Our readers may be found across the entire continent and on many foreign shores. The circulation has been greatly increased within the past year. We believe there is among Christian people a great need for a more definite study of the Word of God. We believe “The Pilot” is a vital factor in meeting that need, and it is our prayer that, as each issue goes forth, it may go under the blessing of God and prove a source of inspiration and helpfulness to those who read its pages.



RECREATION

"SWIMMING in December." This is not an unusual afternoon event, especially among the young men in the dormitories. After taking notes all morning, a dip in the "Y" pool will act as a stimulant for the afternoon and evening tasks. Through the courtesy of the management, the students have been granted special rates in the Y. M. C. A. giving them all privileges. This affords various forms of indoor recreation: basketball, handball, wrestling, boxing, and general work-outs.

Among the favorite outdoor winter sports are skating, tobogganning and hiking. The Loring Park rink silently calls day and night, challenging duty itself. It is the scene of everything in skating, from the black and blue to the fantastic. SKATING, Municipal hockey rinks are convenient for puck fans. Those TOBOGANNING whose piety demands restraint from the painful process of learning to skate are keenly entertained on the many toboggan slides in outlying parks easily reached by street cars or autos. It is not seldom that Northwestern voices rend the air as the toboggans speed down the track for a quarter or half mile ride.

Some prefer a still milder form of recreation. This may be found in hiking. Within walking distance from our dormitories, lie the beautiful lakes: Calhoun, Cedar, and Lake of the Isles. Nearer at hand may be found pleasant parks and appealing avenues of homes differently interesting. HIKING

The sign of spring used to be marbles. Now it's kittenball. Before the ground is dry, arms are limbered up, among those who feel the urge, on the cement court between dormitory buildings. Inter-class games arouse great interest. KITTENBALL It is not unusual to see the girls attempt to play at our annual picnics, both spring and fall. We must sometimes admit that their attempts are quite threatening to our own ability.

Kittenball doesn't appeal to all; so, our volley-ball and tennis courts are kept warm with play. On our own property we have an excellent volley-ball court. Close at hand, in Loring Park, are three tennis courts. If the day is balmy and too many are ahead, there is no cause for disappointment, for VOLLEY-BALL, on the Parade grounds, five blocks farther on, is a choice of TENNIS eighteen courts with nets supplied.

With such a wide variety of opportunities at our door, no one should "go away wanting" for recreation.

"JUST for FUN."



STALLED



"HOT DOG"



IN TRAINING



8 SQUARE FEET



"Mother's Little Helper"



FOR SALE



MILKMAID



GRANDPA BROWN



















CHORE BOY

'29'30



23. Faculty and students meet for praise and prayer service.
 27. Class enrolment—Church History signs up for John Snapp.
 30. Freshmen assigned to one year choir work.
-
1. Dr. Massee speaks in chapel.
 4. "Quiring Taxi Service" to fall picnic, Minnehaha Park.
 9. Pilot Staff introduction. Eddy sisters' exhibit—Back page.
 18. Supper at Lake Harriet. Ernest N. chauffeurs the eats.
 - 21-25. Record-breaking Home Coming. Dr. Pettingill—food from I John.
 27. Mr. Babcock finds pepper good for toothache. Hallowe'en Party.
 30. Buyses give farewell message before leaving for Africa.
-
11. No school, Hurrah! Armistice Day.
 - 12-18. Cold towels, midnight oil—mid-term exams.
 19. Chapel—Harry Rimmer on Salt.
 26. Musical detour—Miss Acomb, conductor.
 26. Senior class sentenced to four months' hard labor on Scroll.
 28. Turkey and "fixin's"—hash for a week after.
-
3. Miss Acomb lands on "He done it," and "I've ate."
 20. Awards for Pilot contest. Seniors win.
 - 20-Jan. 6. Time out. Much needed rest.
-
9. Northwestern night at First Baptist Church prayer meeting.
 17. "Happy birthday, Mr. Moyer," said with hot dogs and candy.
 24. Pilot toboggan party. Miss Acomb plays barber at Morfords.
 - 27-31. "Struggle for existence." "Survival of the fittest" Final exams.
-
5. Arnold Frei joins faculty. D. V. B. S. Methods.
 7. Jacques leaves for his home in Paris.
 13. Vacation—Lincoln's birthday one day late.
 22. Roy Hendrickson arrives on time, three meals in succession.
 - 24-28. Dr. Lamb's lectures on Revelation. (Full hour a day.)
-
- 3-7. Dean and Burries engineer "All Pilot Week" as tenth anniversary. Big program ends with a party and a forty-pound Birthday Cake. Miss Rensch cuts the cake.
 11. Lesson in punctuation. Clair Brown, "Put quotes around 'to love'." Orville Kay, "Dash after 'wife'."
-
- 12-21. Easter Vacation. Special services.
 25. Scroll is ready for the press.
-
8. Senior breakfast.
 16. Banquet in honor of the Seniors. Scroll presented to Dr. Riley.
-
1. Baccalaureate Service in First Baptist Church.
 5. Annual spring picnic on new conference grounds, Medicine Lake.
 6. Commencement. Farewell forty seniors, welcome forty alumni.



													
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ALUMNI NEWS-LETTER

*Being a brief account of the history and activities of the
Northwestern Bible School Alumni Association*



F. O. Peterson
President

THE CLASS of 1915 was the cradle of what is now, on its 15th birthday, a lusty child, the N. W. B. S. A. A. This class, six in number, felt the need of welding the alumni into one body, and of linking them definitely with the school. After seeking the mind of the Lord, the Alumni Association was begun. Arthur H. Nelson was the first president, and Miss Alma Reiber, the first corresponding secretary. The beginnings of history were in that first annual meeting, held in 1915, on Commencement night, when a banquet was given in honor of the Senior Class.

In 1916, a school pin was selected. This was a small oblong of gold, engraved with an open Bible, on which was the Scripture verse, 2 Timothy 2:15, and the words, "Jesus Saves" in Latin. Another school pin has since been designed in the form of a shield on which is the open Bible. Each class has replicas of this pin with its own motto and numerals.

Those who have worn the toga of president in succeeding years have been: Francis O. Peterson, the present incumbent; Carl Loken, Wm. Wilkins, Alvin Carlson and John Siemens.

The plan of holding the annual meeting in the spring, at commencement time, was continued until 1925, when November 18 was chosen as the date for the one-day program. This time was later increased to two days, and, in 1929, the last week in October was designated as Home-Coming Week, in conjunction with a Bible conference in the First Baptist Church and special lectures daily in the classrooms, which were open to visiting alumni. 1929 saw the largest attendance of any Homecoming.

The Alumni are guests each year at the Freshman-Junior Banquet in honor of the Seniors. At this affair, which is one of the most colorful and enjoyable of the year, the Seniors are welcomed into the association by the Alumni president.

We are anticipating a record attendance both at the Banquet and at Homecoming in 1930, which is the 15th anniversary of our association. This will take place during the last week of October. A Bible conference will be held, the Lord willing, during the entire week with some well-known Bible teacher as speaker. There will be other attractive features, a banquet, and an important business meeting. We are counting on every alumnus, if he finds it at all possible, to be here.

We feel a profound sense of gratitude to our beloved school for all she has meant to us. This feeling is but a small part of the love we bear her. We pray that we, who owe so much to her, may be loyal supporters in every way, doing our utmost to increase her usefulness, in being worthy representatives, and in doing all in our power to make possible the continuance of her service to the world. Our fellow classmates, brothers and sisters in Christ, bound by a tie that is stronger than human kinship, are scattered to the far reaches of the globe, bringing to darkened humanity the glorious light of the Gospel of Jesus Christ. We are happy to be a part of your great family, Northwestern! We pledge to you our lasting allegiance.



SAVED TO SERVE YE ARE WITNESSES

The Northwestern Bible School offers students many and varied opportunities for service while in training. We who come here, practically ignorant of God's Word, are faithfully taught, not only how to study and enjoy the Scriptures, but also the need and privilege of proclaiming salvation's story to those who are blinded by sin. Each student is required to have at least one Practical Work assignment a week, but the calls for workers are so urgent that the majority volunteer for additional service.

Every student a witness to the redeeming power of Jesus Christ, is our aim. We have ten young men holding regular pastorates in Minnesota and Wisconsin; in the choirs of eight churches about one hundred students are singing the Gospel and at the same time receiving valuable training for future service; sixty-two Sunday School classes in thirty different churches in the Twin Cities are supplied with teachers from our number. A group of forty workers visits the General Hospital each Sunday, and another of twelve does personal work at the Parkview Hospital, Tuesday afternoons, making known to the sick of body and soul the person and work of the Great Physician; about fifty assist in the meetings in the four downtown missions, while others present Christ in five district missions, chiefly for children in neglected parts of the city. In the jails and rescue homes the Savior who came to call "sinners to repentance" is held forth. Four week-day Bible classes, two Girls' Club services, and five young people's societies are conducted or aided by groups from the School.

That God honors the efforts put forth in His name is evidenced by the salvation of many precious souls.

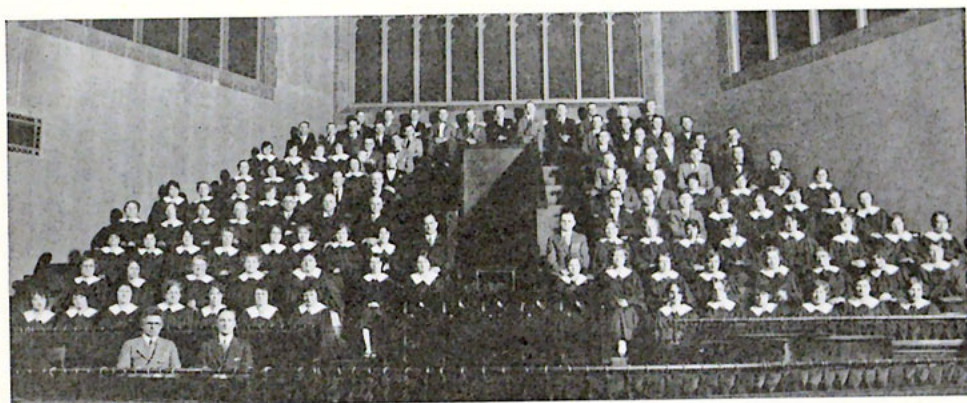


Glenwood Sunday School

PREACH the WORD

  Wm. Shillingsburg WHITE BEAR, MINN. COMM. CH.	  Leslie Eads WINDOM, MINN. BAPT. CH.	  Dale Jessup ANOKA, MINN. CONG. CH.	  David Ferrington LONG PRAIRIE, MINN. PRESB. CH.
  Wayne Williams SPICER, MINN. PRESB. CH.	  Elmer Wheeler CHAMPLIN, MINN. BAPT. CH.	  Wayne Williams NEW LONDON, MINN. PRESB. CH.	
  Clair Brown GRANT'SBURG, WIS. CME CH.	  Garnet Campsall BETHANY CH. MINNEAPOLIS	  Harvey Hill CH. FUND. CH. MOUND, MINN.	

STUDENT PASTORS



MUSIC

"And with my song I praise Him." Ps. 28:7.

Second only to the ministry of preaching comes the ministry of song. We agree with Dr. Pentecost who wrote: "I am profoundly sure that among the divinely ordained instrumentalities, for the conversion and sanctification of the soul, God has not given a greater, beside the preaching of the Gospel, than the singing of psalms, and hymns, and spiritual songs."

Opportunities for service in this field are great. Each student serves one year in the choir of the First Baptist Church, or the church of his choice. Special music is used weekly in the hospital work, mission work, street meetings, Bible classes, and many other evangelistic services. God richly blesses those who enter this avenue of service for the Master.



J. Blocher, D. Fleming, H. Wenzel



S. Pickett
A. Nelson



J. Snapp
M. Benson



M. Peterson, M. Smith, P. McIntire, J. Edd,
Ellis, J. Bachman, L. Smith, Y.



E. Wheeler



G. Campbell
P. Boomer



K. Beard, M. Hill, T. Woods



A. Emerson, W. Williams



IN THE HOSPITAL

"I was sick and ye visited me." Two groups of Northwestern students visit each week at the General and the Parkview Hospitals, bringing the Gospel of salvation in Scripture reading, song, and personal work.

"Please don't stop coming, for you are a beautiful ray of sunshine through the clouds of pain." This was the plea given by an old lady to the group ministering in the Redeemer's name at Parkview, where only elderly people are kept.

At the General Hospital the children eagerly await the story hour on Sunday afternoon, and the students are greeted with such cries as, "Oh, here comes the Sunday School teacher," "I learned another Bible verse," and "I liked the book you gave us, may we have another?"

Not one Sunday has gone by without at least one soul saved and others brought into a closer fellowship with our Lord. A dear old negro saint, before she was taken home to Glory, voiced her appreciation of the workers in her own sweet way. "Bless you, honey chile, I's soon going to see Jesus on de throne, and you all have made de path brighter on de way. Let's sing that chorus, 'Jesus is de way, to my Father's house'."

Eternity only will reveal the fruits of this ministry, but we are assured that the Word given forth here will not return void.



PARKVIEW GROUP



IN BIBLE CLASSES

An interesting program of songs, Bible stories, object lessons, and drills has made the week-day Bible classes conducted in four homes a means of salvation and spiritual growth to the large groups of children and adults who attend. One class, organized last fall for the purpose of supplementing the work of the Summer Vacation Bible School, now has an average attendance of forty-five and the other three have grown correspondingly.

IN THE MISSIONS

"I was so 'down and out' that, as I crossed the Hennepin Avenue bridge, I decided I would jump in the river and end it all. Something held me back, and I walked on till I passed the Mission and heard the singing, and preaching. As I listened, God's Word showed me my sin and I cried to Him for mercy. Now I am saved." This is only one of many testimonies to the saving power of the Gospel proclaimed by the students in the Rescue Missions of the city.





Play Time.



Homeward Bound.

IN VACATION BIBLE SCHOOL

Rather than take up positions and earn money during the summer vacations, the students give their time and talents to the work of teaching Daily Vacation Bible Schools, in Minnesota, North Dakota, Montana, Iowa, Wisconsin, and Canada. The average number of schools conducted in a single summer has passed the hundred mark, with the enrollment over four thousand.

In connection with these schools evangelistic meetings are held by the teachers on the field. Visitation in the homes reaches many who refuse to go to church. As a result of these efforts in Jesus' name, a report of five hundred sixty-one conversions was brought in for last summer.

When the students return in the fall they verify Psalm 126:6: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."



On the Way



Minnesota



Wisconsin



Making Material



Iowa's largest school; enrollment, 247.

Burton Avenue Baptist Church, Waterloo

Dear Friends,

Last summer when I started Bible School I didn't know it would mean as much to me as it did. We studied the Bible and learned many things about it. Each person in our class had a paper aeroplane with a long string on it, and for each passage of Scripture we learned our teacher would give us a small aeroplane or a parachute. The girls all made patch-work pillows with Scripture references on each square. The boys carved a fish out of wood, and put a verse on it. Two of us girls earned Bibles by each bringing seven new members.

On the last day we went to Riverside Park for a picnic and we all had a lovely time. When we came back, three of us girls stayed to help hang up the things we had made, for we were going to have a program that night. Our teacher talked to us about being saved and about all the Lord can do for us. I said I wanted Him to do that for me, and my friend and my sister said they did, too. Our teacher took us in a room by ourselves and prayed with us.

So Bible School not only meant learning and studying the Bible, but it also meant my conversion.

Lovingly,

Peggy

NOTE—Peggy is still growing in grace and in the knowledge of her Lord, and she has been instrumental in leading her mother and sisters to the Savior.



Montana.



North Dakota.

EXCERPTS FROM A DIARY

As Kept by Daily Vacation Bible School Teacher

MONDAY, June 6. We awakened early this morning, and further sleep was impossible, for our minds were centered upon one thing, Vacation Bible School. With God's promise, "Ask what ye will," upon our hearts, we knelt and prayed for guidance that we might lead the children to the Lord. After breakfast, a walk of a mile brought us to the log church where we were to teach. Although we arrived early there were two boys waiting for us at the door. While they helped us with the tasks around the room, other children came, and we began to get acquainted. At nine o'clock thirteen lined up and filed in, and we began our worship service. While we were calling the roll, Henry, a boy of twelve years of age, slipped in at the door and sat in the back of the room. No amount of persuasion could move him to join the rest of the children. The morning was packed full of Bible stories, verses, songs, and games. At noon they were reluctant to leave, but, when we told them they might go fishing for other boys and girls, they hurried off eager to earn a paper fish by bringing a new member to school.

Our visitation this afternoon met with varied responses; some of the women were glad to see us, others seemed afraid to open the door. After a five-mile walk we returned to our room in time to clean up and have a moment of meditation before a Christian friend came to take us home to supper. How we enjoyed the fellowship we had with this man and his wife, for they truly loved the Lord. Dishes washed, we knelt together for prayer before we left to attend the evening service.

There were not many people present at the meeting but all were eager listeners. It was my privilege to preach my first "sermon," just the old Gospel story of salvation by grace. "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor that ye through His poverty might become rich." God has richly blessed this evening to us all.

Wednesday, June 8. Each day the number of children has increased, but several of the boys have been very difficult to manage. We have prayed much about this matter, and I believe God has solved our problem for us. When I came into the handwork room today, Henry, the real mischief-maker, was gone. He had hurt himself and said he was going home. I found him at the front door nursing a wound in his hand. I dressed it with what material I had, talking as I worked about how much we needed him to help us with the younger children. Before I finished, he was telling me how he could bring several more to school. I don't believe he will give us any more trouble.

Thursday, June 9. Our daily program now includes a twenty-minute worship period followed by roll call to which the children respond with Bible verses; twenty-five minutes for a New Testament story for the juniors and one from the Old for the primary class; and twenty minutes for memory work and drills before recess. We make the recess period a means of working off all the excess energy by playing all sorts of lively games. How the children enjoy the chorus period which follows. After this we have an Old Testament story for the juniors, and a New Testament story for the primary class. In our handwork time we aim to impress the story on the minds of the children by making booklets, posters, and the like to illustrate the truths learned. The last fifteen minutes is always the surprise period. We tell missionary stories, or present some object lesson, and close with prayer.

Interest in the evening meetings is increasing. Tonight the church was filled.

Friday, June 10. The rain was pouring down this morning when we started to school. By nine o'clock only five children had arrived. We all prayed that God would send more, and as we arose from our knees, four little girls stood in the doorway. They had walked two miles in that beating rain rather than miss a day of school. Henry was on time, and he proved a valuable assistant in the "drying out process."

One week later.

Friday, June 17. It's all over. The demonstration program was a great success. The little church was crowded, and the children did their best. In the songs and verses they had learned they presented the way of salvation, and God honored His Word, for in addition to the four children who had taken a stand for Christ in the school, six juniors and three adults confessed the Lord Jesus and were saved.



Colportage Car



"Glad Tidings Quartet"

IN SUMMER WORK

BURDENED with the desire to be of service to the Master, and to win precious souls to Him, the vacation months open the way to our students for a wider and fuller opportunity of service. The past summer four of our boys travelled as the Glad Tidings Male Quartet, covering 11,000 miles in fourteen states. Hundreds were reached by their message, and thousands of tracts were given out all along the way. God richly blessed their ministry. Three other boys travelled as a trio, preaching and singing, going as far south as Missouri.

Children's camps were held by students in several places, and here many gained physical health, and much more important, the knowledge of the reality of Christianity and our Christ.

In addition to Bible School teaching many students engaged in other forms of evangelistic work, while some performed the most difficult task of all, witnessing to their home people, as the Master directed.

When that great missionary to Africa, Mackay of Uganda, was asked to take a vacation, he replied, "Send me twenty to take my place and I shall. I have no time to leave my post." This is the spirit with which our students go forth to work in the summer.



SUMMER CONFERENCE

August 17-31

Medicine Lake



MEDICINE LAKE

BEGIN now to make your arrangements to spend your vacation at this delightful camp ground. Mission Grove is a tract of 212 acres on the north shore of Medicine Lake, just 10 miles from the center of Minneapolis.

The 94 acres of wild woods are a joy to the lover of nature who enjoys a walk along winding trails, amid oaks, maples, elms, basswood and ironwood trees, where timber squirrels and bird life abound. There are ample grounds for tourists to pitch their tents and an abundance of wood for camp fires. On the lake shore is the Tabernacle, built of rustic stone and brick, with 1,800 seats, all of which look out over the lake.

Adjoining the extensive playgrounds, with baseball diamond, etc., is an Indian Village with tepees varying in size to accommodate from two to eight cots. Down by the lake and hidden in the trees is the Eskimo Village of six igloos. All the cool breezes and prevailing south winds sweep across the lake to the doors of the wigwams and igloos alike.

With its wonderful picnic grounds, its tabernacle, cottages, and bathing facilities, this is an ideal place for a vacation. Not only will the body be refreshed, but our conference program for this year promises a real spiritual treat for all. Dr. A. N. Hall of Oklahoma, Dr. Norman B. Harrison, Dr. W. F. McMillin, Mr. R. L. Moyer, Dr. C. W. Foley, and Dr. W. B. Riley are among the speakers. The mornings will be spent in Bible study. There will be recreational hours in the afternoon, followed by a devotional period, and an evangelistic service in the evening.

THE GOSPEL PATROL

This little "church on wheels" has been acquired for the Extension Department of the Northwestern Bible School. It is Dr. Riley's plan to start it out at the close of the school year to visit every city and town in Minnesota and some adjacent states before August 17th, the date of the Bible Conference at Medicine Lake. The idea is to drive into a place, stop along the sidewalk, pull out the back platform, start up the organ, sing one or two hymns, preach the "Word," distribute literature, talk to young people about Northwestern, then go on to the next town. Several services will be held in some of the larger cities. We pray God's blessing on this new enterprise, that it may be successful and bear much fruit for the Master.



CHURCH ON WHEELS

THE PASSOVER

or How Salvation Is Secured

By DR. EARLE V. PIERCE

IN THE twelfth chapter of the book of Exodus we have a remarkable incident, noteworthy in itself, but astounding when we consider toward what it points. It gives the plan of God for the protection of believing Israelites at the time the tenth and last plague swept over Egypt. This plague was to be the death of the first born, the hope of the family and therefore typical of the family. Salvation from death was to be through a passing over of the angel of death who should strike every family that was not protected. The scene is simply given. There was gross disobedience on the part of the Egyptian King to the authority of God. Nine times, the power of God had been displayed to him, so that he was without excuse for not recognizing that Jehovah was Lord of all. Ample warning had been given now that the final judgment was coming. The calamity was punitive. The death of the first born was not to be through some natural disease. Specifically it was punishment for disobedience unto God.

But there was to be protection in the midst of this judgment for those who would avail themselves of it. The arrangements were simple and specific. The family was to take a perfect lamb of the flock, slay it by the shedding of its blood, sprinkle that blood on the outside, on the door post and the lintel over the door. The blood represented the life of the lamb. The people within were to eat the lamb and be ready to march out quickly that night. The angel of judgment passing over, when he saw the blood, was to spare that house. No death was to come to those within the house, because the lamb had died and its blood was exhibited.

Herein is the complete story of our sin and salvation. "All have sinned and come short of the glory of God." The insubordination of men has been exactly like that of Pharaoh's. God's will and word have been resisted in the face of clear light. God has given repeated warnings, and death of the "first born," the very soul of man, is this: that "all the world has come under the judgment of God." But a protection has been provided from this great calamity. The salvation of the sinner is all pictured in this salvation of Israel. When the angel of judgment finally passes over man, he will not strike the soul that is protected by the death of Christ.

Three elements stand out in this salvation. First, it was

Through Grace on God's Part,

both with Israel and with us. There was grace in forbearance. How long God had endured Pharaoh. How long He had endured the Hebrews. How long He has endured the contradiction of sinners. One cannot but be struck by the patience of His graciousness. There is also grace in considering the need of the helpless and planning a salvation. Since all have sinned, why should God spare any? But He is "not willing that any should perish, but that all should

come to the knowledge of truth." There was grace in His offering salvation. It was not in place to demand it. It was not possible to purchase it. The criminal has no rights. The traitor has nothing to stand upon. One sin would have absolved God from any responsibility toward us, and yet look at the multitude of our sins. "By grace are ye saved."

Secondly, this salvation was

Through Blood on the Lamb's Part

With the Hebrews it was not the life of the lamb or his gentleness, or his perfection, or purity. One thing and only one made them safe. God said, "When I see the blood, I will pass over." So it is with our salvation through Christ. He is indeed the perfect, spotless one, a great teacher, a great example. But none of these things are offered as protecting us. Christ said in giving the last supper, "This is my blood of the new covenant, shed for many for remission of sins." We read in Romans 4:25, "He was delivered up for our trespasses, and raised again for our justification." Let us not trust in anything less. God does not say that when He sees you believe in Christ as a teacher, or as a perfect man, or as an example, that He will pass over you; but when He sees you trusting in the blood of Christ, as propitiation for your sin, He will pass over. You are safe under the blood; you are safe no where else.

Thirdly, salvation was

Through Obedience on Man's Part

Obedience was demanded of the Hebrews and it was a specific obedience to a specific command. What they had done or hadn't done up to that point made no difference; but specific obedience did make all the difference. God was no respecter of persons. Whoever displayed the blood of the lamb was safe. Whoever disobeyed in this was lost. So it is in your obedience to God's command that you take Christ as your Saviour who died for you. It is not in general goodness, for you have none. If you were good, you would not need saving. It is not in specific obedience in other directions. You may do many things that God has told you to do, but, if you leave undone this one thing, you are not saved and are not safe. You may be good to your family and friends, and a loyal citizen, but it is not this obedience which protects you, because this is not wherein you have sinned against God. Jesus said to the Jews in John 6:54, "Whoso eateth my flesh and drinketh my blood hath eternal life." The Hebrews were careful to do what God told them, because they had the spirit of obedience. So if you have the spirit of obedience, this will be the first thing you will want to do. The acceptance of Christ as Savior is proof of the genuineness of repentance. You cannot be saved without obedience and you cannot obey without receiving Christ. If you do not know yourself to be under the blood, make sure of that without delay.



FOREIGN MISSIONS

presents to Christian young men and women the most challenging field of service for the Master. We have endeavored in this section of our Scroll to so present the need of the field, together with the command of our Lord, that many may be led to join our graduates already on the field and to dedicate their lives for the preaching of the gospel in the uttermost parts. It is our prayer that God may bless the message of the following pages to this end.



As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life—

John 3:14, 15

How shall they believe in Him of whom they have not heard?—Rom. 10:14



"HEARKEN TO THE SOUND
OF THE TRUMPET:

GO YE into all the world and preach the Gospel to every creature. Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will bless thee, and thou shalt be a blessing. For ye are not your own, for ye are bought with a price.

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. Whosoever does not bear his cross, and come after me, cannot be my disciple.

"When I say unto the wicked, O wicked man, thou shalt surely die: if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul.

"There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have believed? And

how shall they believe in Him of whom they have not heard: And how shall they hear without a preacher? And how shall they preach except they be sent?

"Go ye, therefore, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

*From shelving sands of ocean strands,
From jungle night without the light,
From hearts enslaved, from souls unsaved,
Goes forth the cry, and as they die
You silent stand with idle hand;
Christ bids you go—Can you say "No"?*

OUR MISSION BAND



Students Now Preparing for the Foreign Field

President - - - - - Harvey Hill
Vice-President - Garnet Campsall Treasurer - - - - - Ralph Olsen
Recording Sec'y - - Mable Alton Cor. Sec'y - - - - - Josephine James

The Mission Band is an organization within the student body which aims to place before each member the challenge of the foreign mission field. Returned missionaries are invited to speak, letters from missionaries are read, and plans are made to help those already at work. Every morning at 7:30, groups gather for a half hour of prayer for the different countries. In spite of the fact that most of the students are working their way through school, they gave \$1,000.00 to missions last year. Many of the graduates now on the field owe their interest in their work to the Mission Band.

Deputations go to the different churches in the city, and beyond its bounds, presenting the same challenge to others. Their labors have been successful, for many can bear testimony to the fact that through contact with the Mission Band, they have been lead to give their lives to foreign mission work.

N. W. SENDS MORE MISSIONARIES



B. HAHN



R. CAMPBELL



THE SHORTRIDGES



THE BUYES

Another year has passed, and Northwestern has not failed to send representatives to the foreign field. Four more have gone out to join the number already at work.

To Bernice Hahn, '28, a talented musician and leader in young people's work, the call came suddenly and very clearly. She obeyed without hesitation, sailing for the Philippine Islands in August. She is now matron of a girls' school in Manila.

Ruth Campbell, '26, has always been deeply interested in China. Because of her youth, she was unable to go immediately after her graduation from Northwestern, so she spent two years in further preparation and medical training. She applied to the China Inland Mission last year, was accepted, and sailed for China in September.

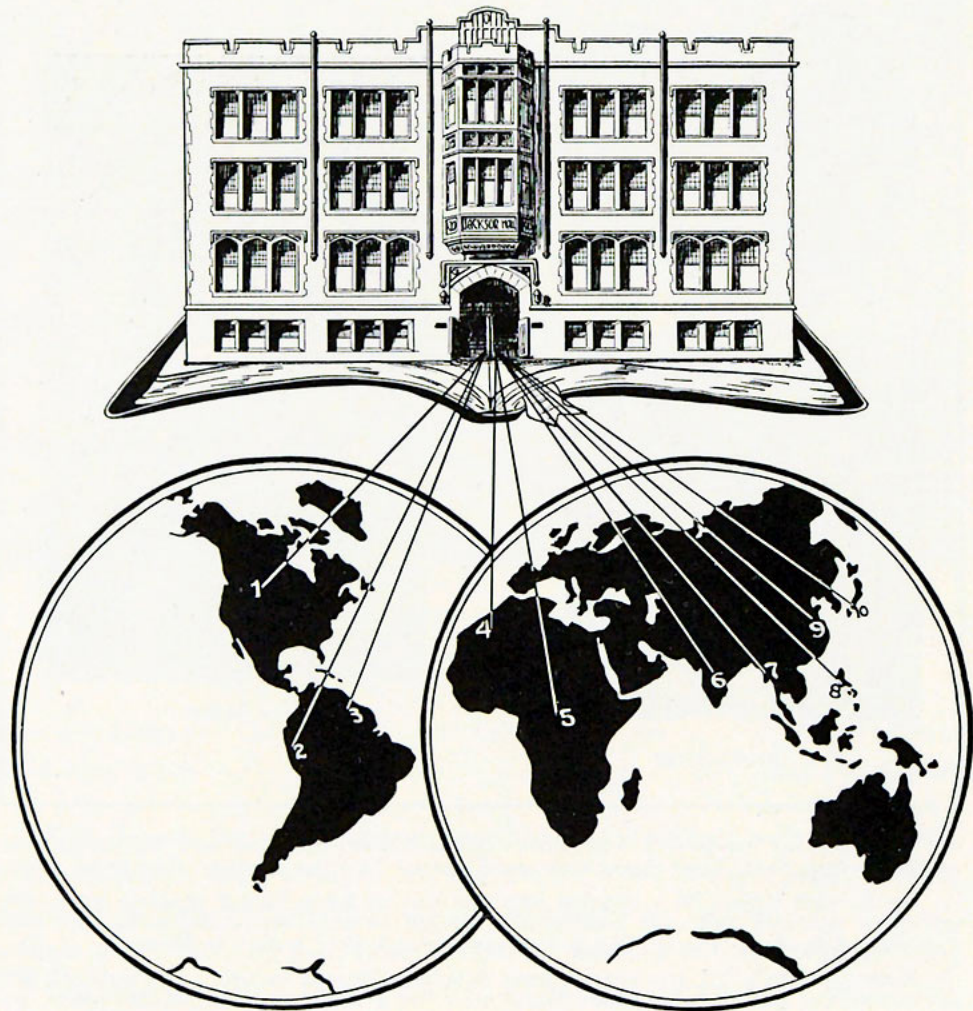
Mr. Buyse, his wife (Daphne Thompson, '20), and four little children, returned to the Belgian Congo in November. They had been home on furlough, after one term on the field, but were happy to return to their work.

Two years ago, Mr. and Mrs. Shortridge and two small children left their home in North Dakota and came to Northwestern, that they might prepare themselves for service on the mission field. A call for workers came from Morocco in November. They offered themselves, were accepted, and sailed in December.

"Whom shall I send, and who will go for us?"

"Here am I; send me."

N. W. FOREIGN REPRESENTATIVES



1. *Canada*
Mr. and Mrs. Jalmer Erickson, '28, Steep Rock, Manitoba, Canada
2. *Ecuador, South America*
Ralph Blackhall, '27, Casilla 698 Guayaquil, Ecuador, South America
3. *Venezuela, South America*
Mrs. James L. Carder (nee Helen Brown), '25, Cumana, Venezuela, So. America
Jessie Carlson, '24, La Victoria, Venezuela, South America
Esther Carlson, Altagrario de Orituco, Estado Guarico, Venezuela, So. America
Lydia Jacobson, '10, La Victoria, Venezuela, South America
Mr. and Mrs. Elmer Lange, '20, Cumana, Venezuela, South America

4. *Morocco, Africa*

Caroline Campbell, '24, 3 Derb Skat, Meknes, Medina, Morocco, North Africa
 Maynard Caneday, '26, Raymond Lull Home, Tangier, Morocco, N. Africa
 *Signe Johnson, '24, Sefrou, Morocco, N. Africa
 Mr. and Mrs. Frank Shortridge, care of Miss Maude Cariff, Sefrou, Morocco,
 North Africa

5. *Central Africa*

Mrs. L. J. Buyse (nee Daphne Thompson), '20, Aba, via Khartoum and Rajaf,
 Sudan, Africa
 Mr. and Mrs. Leland Camp (nee Margaret Fleming), '22, Ft. Sibut, Oubangui,
 Chari, French Equatorial Africa
 Theresa Gustafson, '24, Congo Inland Mission, Congo Belge, Charlesville
 (Djoko Punda), Kasia District, West Congo Africa
 Martha Hiebert, '28, Kafumba, Kikwit, Kwango District, Congo Belge, West
 Central Africa
 Eva Jantz, Kafumba, Kikwit, Kwango District, Congo Belge, West Central
 Africa
 Mr. and Mrs. William Jantz (nee Fannie Redger, '27), '28, Kafumba, Kikwit,
 Kwango District, Congo Belge, West Central Africa
 *Lillian Martin, '20, Rethi, Congo Belge, via Khartoum and Rajaf, Sudan, Africa
 Mr. and Mrs. Fred Rosenau (nee Ina Benedict), '20, Ft. Sibut, Oubangui, Chari,
 French Equatorial Africa
 Dr. Glenn Tuttle, care of C. W. Sedam, Matadi, Congo Belge, Africa

6. *India*

Mr. and Mrs. Jonas Alquist (nee Judith Swanson), '06, Tura, Assani, India
 Mrs. J. N. Gustafson (nee Jane Olson), '16, S. A. Mission, Nandurbar, via
 Toloda, West Khandesh, India
 Olga Johnson, '18, Shirpur, West Khandesh, India
 Mary Laughlin, '24, American Baptist Mission, Balasore, Orissa, India

7. *Burma*

Mr. and Mrs. Joseph Smith, '26, Pyinmana, Burma, India

8. *Philippine Islands*

Bernice Hahn, '28, 420 Penn Avenue, Manila, Philippine Islands

9. *China*

*Susanna Anderson, '22, Swedish Baptist Mission, Kaomi, Shangtung, China
 Alice Brethrost, '05, Chengtu, Shanghai, West China
 Ruth Campbell, '26, China Inland Mission, Yangchow, Ku, China
 Irma Day, '24, China Inland Mission, 9 Woosung Road, Shanghai, China
 Matilda Hagstrom, '21, Kweibwating, Shansi, North China
 Gladys Lindholm, '25, China Inland Mission, Tsungi, Kweithow, South West
 China
 Clara Nelson, '17, 39 Arsenal Road, Shanghai, China
 Jennie Wedickson, '20, Tsingning, Kansu, China

10. *Japan*

*Evalyn Camp, '14, Higashi, Yodogawa Ku, Osaka Shi, Japan
 Ann Kludt, '22, Higashi, Yodogawa Ku, Osaka Shi, Japan

*Home on furlough.

"Can we, whose souls are lighted
 By wisdom from on high,
 Can we to men benighted
 The lamp of life deny?
 Salvation! O salvation!
 The joyful sound proclaim,
 Till earth's remotest nation
 Has learned Messiah's name.

"Waft, waft, ye winds, his story
 And you, ye waters, roll,
 Till, like a sea of glory,
 It spreads from pole to pole;
 Till o'er our ransomed nature
 The lamb, for sinners slain,
 Redeemer, King, Creator,
 In bliss returns to reign."

NORTH AMERICA



ORTH AMERICA is Christian in name only. At heart it is as devoid of the Gospel as some of our foreign mission fields.

Because of the policy of Catholicism, Mexico and Central America are totally ignorant of the Word of God, and their religions are grossly immoral. Sixty per cent of the people are influenced by witchcraft. Many Indian tribes in Mexico and the United States have, as yet, no knowledge of God. Their religion consists of medicine men, snake dances, and tribal gods. Many white children in the United States have never heard the name of our Lord except as it is used in profanity by their ungodly parents. Only ten per cent of our city populations ever attend church, and only God knows how many of these are Christians.

Canada and Alaska present the same problem. Children were found within thirty miles of Saskatoon who did not know who Christ was. Cults of all kinds are overrunning the country. In the far north, many of the Esquimaux have never heard of the Savior. They are taught by the Canadian Mounted Police to obey The Great White Father who, of course, is King George. But King George cannot give them eternal life.

It is literally true that money is coming from some of the foreign mission fields to help spread the Gospel in America. Should not we who are Christians be ashamed of our slackness?



New Mexico



Alaska



Arizona

SOUTH AMERICA



OUTH AMERICA, termed the neglected continent, is also called the continent of opportunity, especially for the Christian church. South America has an area of 7,400,000 square miles, and a population of about 66,600,000. The interior of the continent has had very little of the Gospel. Brazil alone is as large as the United States and France together. While the exact population is unknown, yet we do know that there are thousands of tribes in the interior that have never heard the Gospel and are going to Christless graves.

Many of these natives are engrossed in superstition and demon worship. They have been forced into Catholicism. Idol worship is ever before their eyes, for they know no other god than the idols or the sun. Many of them pray this prayer to the sun: "Oh, sun, if thou are not god, we worship the one that made thee." Why have so few missionaries gone to this people? There are hundreds of thousands living in ignorance and darkness today.

One day, a hundred and four Indian chiefs came to a mission station and asked for teachers to instruct them in the Word of God. Teachers were not available, so the Indian chiefs had to be sent away without anyone to tell them the Gospel or to teach them the way of salvation.

There are six of our students in South America now. How many more will go to the continent of opportunity with the message of the Cross?



A Native Village, South America

EUROPE



UROPE'S condition presents as dark a picture as any continent on the globe. Russia is undergoing as bloody a persecution as appears in the history of Christianity. The Soviet Government is determined to wipe out all belief in God. Laboring under the impression that "religion is the opiate of the people," Russian Communism is using oppression, imprisonment, and exile as weapons to force God out of the minds of the people. Churches are closed to worship and are used as granaries. Sunday Schools are not permitted. Those who oppose this action are executed without trial. Aggressive measures are taken to teach and promote Atheism. No form of blasphemy seems to be repulsive to the Soviet soul.

Southern Europe is overrun with Mohammedanism. Germany, the birthplace of Modernism, is still overshadowed by that curse, the war having taught her very little. England is fast turning in the same direction. France represents a field as devoid of the Gospel as places in Africa and South America. Hear the cry from one district in Paris: "In America you are rich in workers, but here there are 200,000 souls who need the Gospel, and our tabernacle is the only lighthouse. Is there no one who will hear the call of France and her colonies?"

The eyes of the world are on America for the answer. In the face of just such conditions God has called His prophets in times past. Today He says, "Pray" and "Go."



Russia



Spain

ASIA



SIA is calling for workers today as never before. The call comes not primarily from her great need, but from the Lord Himself to tell the people of the far East that Christ died to redeem them from their iniquity.

It would take twenty-five years for the forty-five million Chinese to march past a given point in single file. Out of that multitude, the Christian natives could march past in twenty-five days. India has seventy million Moslems who have not heard of Christ.

The apathetic acceptance of daily events retards the pace of progress in the Orient. Yet the hungry heart of this great continent has a blend of despair and hope, ignorance and a desire for knowledge, inertia and restlessness. The surging mass of people of every race and clime hear no voice answering their hunger out of the darkness; but a voice has answered—is answering. The Father has spoken in the Son; yet the rich and highly educated and the poor and fearfully degraded have not heard Him. The Saviour who said, "Go ye," has no hands, no feet, no lips, but ours. Fettered by His disciples' inadequate response to His command, the healing streams of Calvary are imprisoned in the church's indifference to a world's dire need.

Are you willing to pay the cost to set Christ free, to give your prayers, your possessions and, more than that, yourself?



Leper, India



Korea

AFRICA



FRICA contains nearly one-fourth of the land area of the globe, and has a population of about 150,000,000. It is rightly called the Dark Continent, for in its dense jungles and wide plains are to be found demonism, witchcraft, superstition, and heathen worship. In some places the natives are so afraid of death that they place the sick outside of the village to die. Twin babies are considered a curse, and must be killed, while the mother must crawl away into the jungle and starve or be eaten by animals. Human sacrifices are offered to gods of stone and wood. Child marriage, polygamy, slavery—all these flourish in the darkness of the interior. Mohammedanism is sweeping down from the north like a great tidal wave.

Missionaries have gone into this country, and, backed by the power of God, have done wonders. Seventeen of our graduates are there now, struggling to lift souls out of the clutch of demonism, and their cry is for more workers. Literally millions of natives die every year from disease, murder, or some heathen sacrifice, and they are going to Christless graves. What are we going to say to our Lord when we stand before Him on that great day, and He asks, "Did you do everything in your power to reach these people?"



An Outdoor School, Africa

AUSTRALIA



USTRALIA and the Islands of the Pacific form one of the most difficult fields of Christian labor in the world. The natives are a cannibalistic, head-hunting, treacherous people. John Paton found the inhabitants of the New Hebrides to be human demons. The native of Central Australia lives like an animal. In Borneo and Papua, one is not a man until he has a collection of several heads. Added to this is the havoc wrought by the white trader with his poisonous intoxicants, degraded morals, and horrible slavery. The Kanaka trade is said to be crushed, but the results will continue for years to come.

Christian work among this people is very difficult. Central Australia is a desert on which none but a native could exist. Papua and the sister islands are dense jungles, and the natives do not hesitate to add white heads to their collections. Many of the tribes cannot count beyond the number of their fingers, and their vocabulary is so exceedingly small that it has been impossible to translate Scripture for them. The trader has opposed the missionary at every turn, even to the extent of murder.

Yet, as has been proved in many instances, these natives make wonderful Christians when the power of the Gospel reaches their hearts, and Jesus said, "Preach the Gospel to every creature."



A Religious Festival, Papua

LITTLE DANU

DANU lived in the Belgian Congo. You would never have guessed that he was six years old. His little, undersized body was shrunk from starvation and lack of care, and it had never known the touch of water. His hair was long, matted, and filthy. His feet were small, jigger-infested stumps. What are jiggers? They are small black insects which lodge under the toenail, eat out a hole in the flesh, and build a snug little nest. If they are not picked out immediately, they multiply until the whole toe is gone. Danu had no toes, for he had no one to pick out the jiggers. Home? He had



none. His parents were apparently dead, and nobody wanted to be bothered with the care of such a useless little waif. Let him die! He slept in one corner of a rest hut which had been built for the accommodation of any whites who might be travelling through that part of the country. He ate what he could steal, and that was often nothing.

One night a missionary dropped into the rest-hut. He had travelled many miles that day, and was tired. His heart was sore because of the sin and misery which he had seen on every hand. He did just what you and I would have done. He made a little bed

on the dirt floor, pulled off his clothes, and went to sleep. Next morning he was up bright and early, for he had many miles to travel that day also. He crawled into his trousers—but where was that shirt? It was there last night. He hunted around the room, but could not find it. He called in his native servant, and they made a real search, but still it was missing. In one corner of the hut was a small, round, black stone (remember, the ground was the floor), but stones don't need shirts, so there was no need of looking there. They went outside and looked, for a gust of wind might have blown it through the doorway. They even looked on the roof. At last, the missionary went to his box and got another one.

Courtesy demanded that he pay his respects to the chief of the village before he left. When he returned, his servant handed him the missing shirt. Where do you think it was found? The little black stone in the corner was none other than Danu. A shirt might be traded for something which would keep a small starving boy alive for a few more hours. He had stolen it, wrapped it up in a ball, and then he had wrapped himself around it and gone to sleep.

He was in such a pitiful state that the missionary picked him up bodily and took him back to the station. The first thing was to get rid of the jiggers. The nests had to be picked out one by one. Infection had already set in, and the tiny feet were in a terrible state. Nobody had ever been kind to him before, and he could not realize that this was meant for kindness. It was when they attempted to fill his empty little stomach that he began to realize that they were not trying to abuse him. From that time on he made no objections.

"His feet are getting along nicely now," writes the missionary's wife, "and since getting his dirty little body washed, his long, kinky hair cut, and his empty, little stomach filled, he looks more like a human being. I remember when I first offered myself for the foreign field, I asked God to give me at least one soul who otherwise would never have had a chance. When I saw Danu, I could not help but feel that God had heard my prayer. My one desire for him is that he may learn to know and love the Lord Jesus Christ. As you pray for us, won't you please pray for Danu? He is an orphan with no one—absolutely no one—in the whole world to love him. He says that everybody in his own village hated him 'because his feet were rotten,' and his only home was that one little corner in the white man's hut. I have given him a loin cloth. He says that it is the first bit of clothing that he has ever had, and maybe he isn't happy!"

There are thousands of little Danus scattered all over the mission field. Perhaps there is one who will never hear about the Lord Jesus unless you go and tell him. Did you ever ask God about it?

JOSHUA THE VICTOR

Joshua and Jesus—Type and Antitype

By WILLIAM L. PETTINGILL

“JOSHUA” and “Jesus” are but two forms of the same name, the one being Hebrew and the other Greek. This identity will appear to the English reader from the fact that in Heb. 4:8, where Joshua is referred to, he is actually called “Jesus.” The Revised Version has, quite properly, changed the name to its Hebrew form.

The meaning of the name “Joshua” or “Jesus” is JEHOVAH THE SAVIOR, and it was for this reason that the Angel of the Lord said to Joseph, in Matt. 1:21, “Thou shalt call His name Jesus; for He shall save His people from their sins.”

In one of the most remarkable of the theophanies (appearings of God) of the Old Testament, described in Joshua 5:13-16, the Son of God appeared to Joshua as Commander-in-Chief, to lead in the Campaign of Canaan, saying, “As Captain of the Host of Jehovah am I now come.” Immediately Joshua saluted his Superior, falling on his face to the earth and worshipped, saying, “What saith my Lord unto His servant?” Ever after that, Joshua recognized His unseen Generalissimo, as directing the campaign and leading to victory.

Incidentally, let us note, in passing, the striking similarity between Joshua's experience here and that of Saul of Tarsus, who afterward became Paul the Apostle. It was that same Captain of the Host of Jehovah who appeared to Saul of Tarsus on the Damascus highway, and it was on the eve of another Campaign of Conquest (Acts 9:1-6). And just as Joshua had recognized his Commander, so did Saul recognize his. Joshua fell to the earth and worshipped, and so did Saul. Joshua asked for orders, and so did Saul. Joshua said, “What saith my Lord unto His servant?” Saul said, “Lord, what wilt Thou have me to do?” Joshua obeyed orders, and Saul was “not disobedient unto the heavenly vision” (Acts 26:19). Both Joshua and Paul led to victory. Joshua, at the end of his service, had this testimony: “Not one thing hath failed of all the good things which Jehovah your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof” (Joshua 23:14). Likewise, the New Testament Apostle said: “Now thanks be unto God, which always causeth us to triumph in Christ” (II Cor. 2:14).

Behind Joshua, and behind Paul, then, was “the same Lord over all (Who) is rich unto all that call upon Him” (Rom. 10:12). He is always in command, and He always leads to victory those who obey Him.

But He hideth Himself; He is behind the scenes. It is Joshua himself who is seen and honored by Israel as their leader and captain. And, as such leader and captain, Joshua is obviously typical of Jesus as the Captain of our Salvation (Heb. 2:10).

The resemblance between the Book of Joshua and the Epistle to the Ephesians has often been noted, and much has been written upon it. The land of Canaan of Joshua is typical of “the heavenlies” of Ephesians.

This does not mean that Canaan is a type of Heaven, which it is not. Much confusion has resulted from the false teaching on this point, particularly in the hymn-books. So long have Christians sung

“On Jordan's stormy banks I stand,
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie.

“I am bound for the Promised Land,
I am bound for the Promised Land;
O, who will come and go with me?
I am bound for the Promised Land.”

and similar songs, that it has become crystallized in their minds that the river Jordan stands for natural death and Canaan for Heaven. But a moment's reflection ought to show the fallacy of such a conception. Surely we are not expecting to find Canaanites in Heaven who must be driven out! or walls of Jericho to be broken down, the city destroyed and the people killed! or treachery and defeat such as took place at Ai!

True, Jordan is a type of death, but not of natural death. It is rather a spiritual exercise of self-judgment, by which the believer reckons himself "dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

Canaan was the scene of conflict, and so are the "heavenly places" into which the believer is led by the Captain of the Lord's Host. The difference is that "we wrestle not against flesh and blood (as did Joshua), but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12, R. V.). Our enemies, who seek to hinder us from "possessing our possessions" in the realm of heavenly things, are spiritual rather than physical. Led by Satan, the prince of this world, the god of this age, and the prince of the power of the air, these hosts of wicked spirits oppose us at every point.

But we need not fear, nor despair. Satan is a subtle and powerful foe, but the Captain of our Salvation has already met and conquered him, and assures us that the prince of this world hath been already judged (John 16:11, R. V.). Therefore, let us take courage. Greater is He that is with us than he that is with them. "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:7).

Perhaps the lesson of all lessons to be learned from Joshua is that the Law is impotent to accomplish the work of redemption. The key-word of the book is in the second verse of the opening chapter: "Moses my servant is dead: now therefore arise, go over this Jordan, thou, and all the people, unto the land which I do give unto them." Moses typifies the Law, and Joshua, as his name implies, stands as the representative of salvation by grace. "The law was given by Moses, but grace and truth came by Jesus (Joshua) Christ" (John 1:17). And "what the Law could not do, in that it was weak through the flesh, God (found another way of doing; for) sending His own Son in the likeness of sinful flesh, and for sin (He), condemned sin in the flesh: that the righteous requirement of the Law might be fulfilled in us who walk not after the flesh (by trying to save ourselves through our own efforts), but after the Spirit (by turning over the whole task to the Holy Spirit Himself, that He may save us Who alone is able to do so) (Rom. 8:2-4). The Law utterly condemns the best man in the world who comes under it, but grace utterly justifies the worst man in the world who embraces it; "there is no condemnation to them which are in Christ Jesus" (Rom. 8:1, R. V.).

The Law, "written and engraven in stones," is a ministration of condemnation and death; but it is done away in Christ. God's way of producing holiness in His people is not through the Law, but through the indwelling presence of His Spirit, who transforms the believer into Christ's image (II Cor. 3:7-11, 18). It is related to the new order and the new priesthood, which is "not after the Law of a carnal commandment, but after the power of an endless life" (Heb. 7:16). Therefore, "there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the Law made nothing perfect, but the bringing in of a better hope (did); by the which we draw nigh unto God" (Heb. 7:18-19).

Thus we have the glad assurance of Rom. 6:14 that "sin shall not have dominion" over us, for the very good reason that we are "not under the Law, but under grace." "The sting of death is sin; and the strength of sin (which enabled sin to sting to death) is the Law. But thanks be to God, which (by removing the Law, thus robbing sin of its strength and dominion) giveth us the victory through our Lord Jesus Christ" (I Cor. 15:56-57).

Redemption is two-fold: it is "out of" and "into." The Law did not bring Israel even "out of" Egypt, for it was not until they had departed from Egypt that the Law came unto them; and the Law could not bring them "into" the Promised Land—that also must be done by grace.

"Moses my servant is dead; now therefore arise, go over this Jordan . . . Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for Jehovah thy God is with thee whithersoever thou goest."



**GENERAL INFORMATION
COURSES OF STUDY
STUDENT ENROLMENT
CALENDAR**



By faith the walls of Jericho fell down after they were compassed about seven days.—Heb. 11:30

Thanks be to God who giveth us the victory through our Lord Jesus Christ.—I Cor. 15:57

CHRISTIAN EDUCATION

AMID present-day conditions, when men's hearts are failing them because of the inroads of modernism on our schools and churches, it is refreshing to read what men of recognized ability and scholarship have to say about the keystone of the Christian faith—the Bible. We are giving in quotation what we feel is a remarkable statement of the value of Christian education.

"Education is the apprenticeship of life."—Willmott.

"Education is training, the creation of right habits."—Farrar.

"Education means to train and bring up a child in the way he should go, and includes all that is done to that end, whether in the home, the school, or the world. It does not altogether lie in the impartation of knowledge, although that is an important factor. It is that which strengthens, expands and disciplines the mind, establishes right principles and regulates the affections . . . the English Bible is not the least factor in this direction."—Boddie.

"History proves abundantly that Christianity has done more to develop great minds than all other things this world has seen, which is saying much. What is more, it takes minds of small caliber and makes them great. If it cannot make a mind great, there is no hope for it."—Lewis.

"The Bible has produced the noblest characters. It is not necessary here to speak of those who have become pillars in the temple of God. For such examples are found in every station in life. Soldiers like Cromwell, Washington and Chinese Gordon; sailors like Blake, Collingswood, Farragut and Mahan; scientists and lawyers like Newton, Brewster, Kelvin, Sir Matthew Hale and Sir Robert Anderson; musicians like Handel, Beethoven and Mendelssohn; statesmen like Garfield, Gladstone and Lloyd-George—these and many others have built upon the solid foundation of God's Word and to it they owe not a little of their greatness."—Boddie.

"If there is aught of eloquence in me, it is because I learned the Scriptures at my mother's knee."—Daniel Webster.

"My mother forced me by steady daily toil to learn long chapters in the Bible by heart. I count this the most precious, and on the whole, the most essential part of my education."—John Ruskin.

"In response to the inquiry, What do I owe the Bible, my short answer would be, 'Everything.' My long reply would run to reams of paper. I owe my education as a writer more to the Bible than to any other hundred books that could be named."—Sir Edwin Arnold, Author of "The Light of Asia."

"I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible."—Dr. William Lyon Phelps, Professor of English Literature at Yale.

"I would rather have my child know the Bible than to have all the knowledge which he could get from all the scientific books and encyclopedias in existence, and not know the Bible."—Robert Dick Wilson.

"I ask then, for what end do you send your children to school? 'Why, that they may be fit to live in the world.' In which world do you mean—this or the next? Perhaps you thought of this world only; and had forgot that there is a world to come; yea, and one that will last forever! Pray take this into your account, and send them to such masters as will keep it always before their eyes."—John Wesley.

GENERAL INFORMATION

THE BIBLE COURSE is primarily for those who feel called to the ministry, or for those who want a thorough working knowledge of the Bible.

THE MISSIONARY COURSE is for those who feel led of God to offer themselves for home or foreign missionary service. This course includes a term of Medical Lectures.

THE SECRETARIAL COURSE is open to Seniors who are preparing to be pastors' assistants and secretaries. An additional fee to cover the cost of maintaining this department is charged per term.

College graduates may finish in two years, high school graduates in three years, and those without high school in four years. A student working his way through school, unless he has exceptional ability, may find it advisable to take four years to complete the course.

THE ONE-YEAR COURSE

This course is an intensive preparation, consisting of a study of the Bible, with related subjects. It is a great safeguard for a young person entering a modern college or university, where he is likely to be subjected to erroneous teachings regarding the Word of God. No young person should enter upon his college career without at least one year of Bible study.

This course has exactly suited the need of many young people who do not intend to give their whole time to any definite form of Christian service, but who desire a better knowledge of the Bible and practical methods of presenting it.

This course is also valuable to those who have been in the ministry for some time, but who want a thorough and comprehensive review of the Word of God. No diploma is given for this course.



Jackson Hall
Class Rooms and Administration Offices

OBJECTIVE

The objective of the Northwestern Bible and Missionary Training School is to train men and women in the thorough knowledge and effective practical use of the English Bible. Specific preparation is given to those who wish to equip themselves for a definite branch of Christian service. Graduates of the school serve as pastors, pastors' assistants, evangelists, home and foreign missionaries, Sunday School workers, young people's leaders, church secretaries, and Daily Vacation Bible School workers.

LOCATION

The Northwestern Bible School is situated in the heart of Minneapolis, one of the most beautiful cities on the continent.

The school is so located that educational and recreational facilities are easily accessible. Jackson Hall is just adjacent to the main City Public Library, and a few blocks from the Art Institute and other art galleries. The dormitories are located opposite beautiful Loring Park, affording ample opportunity for tennis and skating. In addition, there are twelve lakes within the city limits, with unequaled recreational advantages.

Northwestern is also ideally situated to enable students to train for all phases of Christian work. Churches, Sunday schools, hospitals, successful missions and settlements, offer unusual openings for practical experience in many branches of Christian service.

Few cities in the land present so great an opportunity for spiritual, educational, and recreational advantages.

ENTRANCE REQUIREMENTS

GENERAL: Every applicant must meet the following requirements: He must be at least seventeen years of age. He must have a satisfactory certificate of health, signed recently by a physician. He should have a certificate of successful vaccination against smallpox, and inoculation against scarlet fever and diphtheria. An applicant must have an approved Christian character, willingness to work, to be taught, criticized and guided.

Application blanks must be filled out and considered before applicants are admitted to the school. The blanks, accompanied by health certificate, vaccination certificate, and photograph of the applicant, should be mailed to the school as early as possible before the opening of the term.

Every student must bring a transcript of his credits from previous schools he may have attended.

EDUCATIONAL: Because we know the Lord does call into His service those who have been denied the privileges of education, and uses them in winning souls, no one that has felt the call will be refused admission because of lack of previous education. He will be given the opportunity to overcome those things which would handicap him in the Lord's work by taking the four-year course designed especially for him. However, we advise preliminary training, at least to the extent of a high school education, for every student.

Graduates of recognized colleges and universities need take no English. Unless, however, they have one year's college credit in Public Speaking, they must take Public Speaking. Those who have had two years of college work must take senior English. High school graduates must take two years of English. Those who are not high school graduates must take four years of English.

Students who are not able to carry the work of the regular English course will be placed at the discretion of the English department.

EXPENSES

There is a registration fee of \$12.50 per term, or \$25.00 per year, for both resident students and those living outside the dormitories. This includes the school publications (*The Pilot* and the *Scroll*). An extra fee of \$1.00 will be charged for late registrations. Board and room will be provided at the small cost of \$6.00 to \$6.50 per week under the assignment plan, by which a student does an assigned amount of domestic work, not exceeding an hour a day. Where no domestic work is performed, the cost is increased \$2.00 a week.

In the Secretarial course there is an additional charge of \$20.00 per term for the two terms in which a student takes shorthand and typewriting.

Every student who is not working for his room and board or whose permanent home is not in Minneapolis or St. Paul, must live in the dormitory.

Textbooks are provided by the students themselves, the English Bible being the fundamental textbook of the school. Students should bring with them, for their own use, a pillow, dresser scarf, towels, comforters, and a blanket suitable for a spread. The school furnishes and launders sheets and pillow cases. We suggest that the students bring a study lamp, if possible.

EMPLOYMENT AND FINANCIAL AID

It is usually possible for students to find regular employment for two or three hours per day to supplement their funds, although no guarantee of the same can be given in advance. Girls who are strong physically and are willing to do any type of work may, through the Dean of Women, find homes where they can work for board, room, and \$3.00 a week remuneration.

Students should have sufficient funds to carry them through the first term without outside work.



Corridor of Jackson Hall

THE CURRICULUM

I. THE ENGLISH BIBLE

1. Bible Study Principles—5 hours a week for two terms

This is an introductory study dealing with the Bible, the Bible student, and Bible Study Principles. The last named, which is essential for a proper understanding of the Word, includes the Dispensational Principle, the Covenant Principle, the Ethnic Division Principle, the Initiation Principle, the Discrimination Principle, the Structural Principle, the Numerical Principle, the Typology Principle, the Prophetic Principle, etc.

2. Synopsis—5 hours a week for two terms

Synopsis is a bird's-eye view of the Bible as a whole, an outline of each book, and a study of its relation to other books. This course requires the student to read through the entire Bible in one year.

3. Analysis—5 hours a week for two terms

Analysis is the unfolding of a book of the Bible in the light of its central thought and the circumstances under which it was written. The aim is to lay the foundation for Bible teaching and to develop the art of expository preaching. The student is required to do individual analytical work. Several books are covered in this course.

4. Exegesis—3 hours a week for two terms

Exegesis is the interpretation and explanation of the language and thought of the Bible—a minute study of the Word of God.

II. BIBLE DOCTRINE—4 hours a week for two terms

This course includes the cardinal doctrines of the Bible, studied in logical order—what the Bible teaches about God, Jesus Christ, the Holy Spirit, Angels, Man, Sin, the Church, and the Future.

TERM I:

- (1) The teaching concerning God—names, acts, attributes, etc.
- (2) The teaching concerning the Lord Jesus Christ—humanity, deity, work, etc.
- (3) The teaching concerning the Holy Spirit—personality, relationship to world, Church, individuals, etc.

TERM II:

- (1) The teaching concerning Man—origin, fall, redemption, etc.
- (2) The teaching concerning Sin—origin, nature, extent, penalty, etc.
- (3) The teaching concerning the Church—origin, order, relationships, destiny, etc.
- (4) The great doctrines of Regeneration, Justification, Sanctification, etc.
- (5) The teaching concerning Satan—origin, location, work, doom, etc.
- (6) The teaching concerning the Spirit realm—evil angels, holy angels, etc.
- (7) The teaching concerning Last Things—second coming of Christ; Intermediate state, resurrections, judgments; final abode of righteous and wicked, etc.

III. CHAPTER SUMMARY—1 hour a week for one semester

An effective method of Bible study necessitating original thinking on the part of the student. Questions such as the following are asked regarding each chapter: 1. What is the principal subject of the chapter? 2. What is the leading lesson? 3. What is the best verse? 4. Who are the prominent characters?

IV. CHURCH HISTORY—2 hours a week for two terms

A synoptic view of the history of the Christian Church with an emphasis upon its interpretation and the relation which it bears to the church of today.

V. BIBLE HISTORY—2 hours a week for two terms

An outline study of the geographical and historical background of the Old Testament. This course includes the history of the ancient empires and an examination of their relation to the Chosen People.

VI. CHRISTIAN EVIDENCES—1 hour a week for one term

This is the scientific proof of Christianity, in all its essential characteristics, as a divine system of truth. It considers the Being of God, the religious nature of man, the reality of the supernatural factors in human experience, the truth of the Christian Scriptures, the historic evidence of Christianity, including the proof of archeology.

VII. POLEMICS—1 hour a week for one term

This is a consideration of the various cults and anti-Christian movements in the light of Biblical teaching.

VIII. EVANGELISM—1 hour a week for one term

This is a study of both the methods and message in winning men to Christ and building up the Church of God.

IX. BIBLICAL GEOGRAPHY AND ORIENTALISM—2 hours a week for one term

Biblical Geography is a study of the geography of the land of Palestine and its relation to other Biblical lands.

Orientalism is a study of the manners and customs of Biblical times.

X. PASTORAL THEOLOGY—2 hours a week for one term

This subject is intended for those who expect to become pastors or pastors' assistants. The course covers the duties and problems of the pastoral office and gives practical assistance to anyone who is called to serve in any pastoral relationship.

XI. MISSIONS—1 hour a week for six terms

The Missions course is an outline of the history of Christian Missions from the apostolic era to the present day, including brief studies of typical missionaries and missions.

Term I: A course of lectures, the aim of which is to give each student during his first year a vision of the great unfinished task which confronts him, and to aid him to see his personal responsibility to that task.

Term II: An intensive study of the lives of the leading missionaries of the world. A course of lectures is given dealing with: Qualifications of a Missionary; the Holy Spirit in Relation to Missions; Missionary Motives.

Term III: Comparative religions. The object of this course is to acquaint the student with the great non-Christian religions of the world, and to discover, if possible, the best methods of reaching the adherents thereof for Christ.

Term IV: The history of missions. This is an historical survey of the missionary enterprise from the time of Christ to the present day.

Term V: 1. A study of some typical mission fields. The primary purpose is to help the missionary candidate in choosing his field of service.

2. The Principles and Practice of Missions. This course deals with the requirements of the missionary, the relationship of the missionary to the boards and to fellow-workers and natives and life on the field.

Term VI: Home Missions. Lectures are given on the various missionary enterprises in the homeland, as follows: The American Indians, the Negroes, the Mormons, the Jews, the Mountaineers, the Immigrants, and foreign speaking peoples. Stereopticon slides are used in connection with some of the lectures.

Throughout the entire course the student is required to do research work which will acquaint him with the best sources of missionary information. As a climax to this course, each student is required to deliver a missionary sermon before the class.

XII. MEDICAL LECTURES—2 hours a week for one term

This course acquaints the student with the simple, practical principles of caring for the sick, also the prevention and treatment of common diseases. Instruction is given in nursing, first aid, hygiene and sanitation. The principles taught are, so far as possible, applicable to the varying situations which a missionary meets.

XIII. BIBLE PEDAGOGY—2 hours a week for one term

This class has for its purpose the training of young men and women to be interesting and efficient Bible teachers. The principles of teaching are put into practice by the student, who is called upon to actually teach the Word by some one of the effective methods used in the Northwestern Bible School.

XIV. HOMILETICS

1. Freshman—2 hours a week for one term

Homiletics is the science which treats of the structure and presentation of sermons. The first term is taken up with the study of the theory of sermon presentation, together with the making of simple sermon outlines.

2. Advanced Homiletics—2 hours a week for two terms

In this course the student is given practical instruction in the preparation of sermons, gospel addresses for various occasions, and is called upon to engage in the actual practice of preaching and Bible teaching.

XV. ETIQUETTE—1 hour a week for one term

This is a course designed to aid in proper personal conduct in home, social, business, and public life.

XVI. PERSONAL WORK—2 hours a week for two terms

This subject equips the student to deal individually with the ignorant, the unconcerned, the procrastinator, those led away by false cults, or those with any possible difficulty concerning their personal salvation. The student is trained to refute false doctrine by a skillful use of the Scriptures.

XVII. PRACTICAL WORK—Classroom work, 1 hour a week for the entire course

This course combines the theory and practice of Christian work. The largest classroom of the course is the field of outside service, where the students learn by actual doing what has been taught in the lecture room.

The Practical Work course includes a weekly report hour which serves as a clinic. The students give reports of the practical work accomplished during the week, and the instructor gives helpful suggestions in dealing with individual cases.



Freshman Boys' Dormitory

XVIII. DAILY VACATION BIBLE SCHOOL METHODS—1 hour a week for one term

This course covers the scope and purpose of the Vacation Bible School; the management and program of a school; object lessons; choruses, etc.

XIX. ENGLISH

I and II—4 hours a week for two terms

The fundamentals of grammar, with emphasis on sentence structure and parts of speech.

III and IV—3 hours a week for two terms

Continuation of grammar and a study of English diction and narrative composition.

V and VI—2 hours a week for two terms

Word study, written and oral descriptive and expository composition, and literature.

VII and VIII—2 hours a week for two terms

An intensive review of rhetoric and grammatical principles, with special emphasis on the written page.

XX. PUBLIC SPEAKING—2 hours a week for two terms

The aim of the public speaking class is to develop the power to read and speak with ease and effectiveness. Timidity is overcome and proper principles of platform address and manners are taught. The basic principles of Parliamentary Law are included in this course, enabling the student to properly preside over an assembly.

XXI. JOURNALISM—1 hour a week for one term

This covers the principles of writing and editing printed matter. Instructions are given in proofreading, preparation of news articles and editorials, process of printing, and selection of cuts.

Students who show special ability are given opportunity to write for "The Pilot," a Bible study magazine published by the school. Another channel for literary expression is found in the Scroll, which is published annually by the Senior Class.

XXII. TYPEWRITING—5 hours a week for two terms

Typewriting I—Theory of typewriting.

Typewriting II—Advanced typewriting.

XXIII. SHORTHAND—5 hours a week for two terms

Shorthand I—Principles of shorthand, with elementary dictation.

Shorthand II—With dictation practice and speed studies.



Dormitories

FALL OPENING—1930

The opening date for the next term will be September 22, 1930. If possible, applications should be sent to the school at least a month before the opening date, accompanied by a doctor's statement of health and certificates of vaccination and inoculation, photograph of the applicant, and list of credits from other educational institutions.

For further information, for catalogs, and for application blanks, men should write to Mr. R. L. Moyer, Dean of Men, and women to Miss Marie R. Acomb, Dean of Women, 20 South Eleventh Street, Minneapolis, Minn.

CALENDAR 1930-31

First Semester

Sept. 18	Registration (Twin City Students)
Sept. 19-20	Registration (Out of Town Students)
Sept. 22	Classes Begin 8:00 A.M.
Nov. 10	Mid-Term Examinations Begin
Nov. 27-28	Thanksgiving Vacation
Dec. 20-Jan. 4	(Inclusive)—Christmas Vacation
Jan. 26-30	Final Examinations

Second Semester

Jan. 30	Registration
Feb. 2	Classes Begin 8:00 A.M.
March 23	Mid-term Examinations Begin
Mar. 28 - April 6	(Inclusive)—Spring Vacation
May 15	Junior-Senior Banquet
May 31	Baccalaureate
June 1-5	Final Examinations
June 5	Commencement

There will be an extra fee of \$1.00 for late registrations.

LIST OF OUTSIDE SPEAKERS

Dr. Abel, New Guinea	Mr. C. P. Chapman, Gospel Missionary Union, South America
Dr. Aldis, English Director of China Inland Mission	Mr. McKinney, Field Secretary, Rescue Missions
Dr. Baker, India	Miss Lillian McClelland, Egypt
Mrs. Beryl, China	Rev. W. F. McMillin, Minneapolis, Minn. (formerly of Philadelphia, Pa.)
Alice Brethorst, China	Dr. Miller, Evangelist, and Mr. Starr, Singer
Mr. and Mrs. L. J. Buyse, Africa	Joseph Otteson, India
Alfred Danielson, Westbrook, Minn.	Isaac Page, China Inland Mission
Walfred Danielson	Miss Christabel Pankhurst, England
Miss Alma Doering, Africa	Dr. W. L. Pettingill, Wilmington, Dela.
Mr. Melvin Eidson, St. Paul, Minn.	Rev. A. C. Phelps, A. B. Karen Mission, Henzada, Burma
Inglis Fleming, London, England	Dr. Earle V. Pierce, Minneapolis, Minn.
Mr. Laurence Greenwood, Evangelist, Gospel Car	Harry Rimmer, Los Angeles, Calif.
Mr. Emil Halderson, Brazil, So. America	Rev. Paul Rood, Turlock, Calif.
Dr. Norman B. Harrison, Minneapolis, Minn. (formerly of St. Louis, Mo.)	Mrs. E. W. Schaffler, American Waldensian Aid Society
Mr. Jensen, China	Dr. Stuart R. Sheriff, Minneapolis, Minn.
Miss Signe Johnson, Morocco, Africa	Mr. Frank Shortridge, Africa
Dr. Wm. Lamb, Australia	Mr. Arthur Slaght, Boston, Mass.
Mr. Rueben Larson, Ecuador, So. America	Miss Mabel Walker, Peru, South America
Dr. Curtis Lee Laws, New York City (Watchman-Examiner)	Mr. James Welliver, Northern Minnesota
Milton Lindberg, Jerusalem	Mr. Walter Williams, Africa
Dr. J. C. Massec, Boston, Mass.	
Mr. A. H. Stewart, Ontario, Canada	

COURSES OF STUDY

THREE-YEAR BIBLE COURSE

Term One

Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
Bible Study		Synopsis I	5	Analysis	5
Principles I	5	Doctrine I	4	Pastoral Theology	2
English V	2	Public Speaking I	2	Homiletics II	2
Personal Work I	2	Polemics	1	English VII	2
Missions I	1	Church History I	2	Exegesis I	3
Etiquette	1	Practical Work	1	Practical Work	1
Homiletics I	2				
Journalism	1				
Practical Work	1				
Chapter Summary	1				

Term Two

Bible Study		Synopsis II	5	Analysis	5
Principles II	5	Doctrine II	4	Homiletics III	2
English VI	2	Public Speaking II	2	English VIII	2
Personal Work II	2	Christian Evidences	1	Exegesis II	3
Daily Vacation		Church History II	2	Bible Pedagogy	2
Bible School	1	Practical Work	1	Practical Work	1
Evangelism	1				
Biblical Geography					
and Orientalism	2				
Missions II	1				
Practical Work	1				

Chorus and Mission Band, each requiring one hour per week, are included every semester in all courses. Pilot Staff optional. Students on Pilot Staff for two years excused from English VIII.

FOUR-YEAR BIBLE COURSE

Term One

Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
Bible Study		Synopsis I	5	Analysis	5	Analysis	5
Principles I	5	English III	3	Doctrine I	4	Pastoral Theology	2
English I	4	Public Speaking I	2	English V	2	Exegesis I	3
Bible History I	2	Personal Work I	2	Polemics	1	English VII	2
Etiquette	1	Journalism	1	Church History I	2	Homiletics II	2
Homiletics I	2	Missions I	1	Practical Work	1	Practical Work	1
Practical Work	1	Practical Work	1				

Term Two

Bible Study		Synopsis II	5	Analysis	5	Analysis	5
Principles II	5	English IV	3	Doctrine II	4	Homiletics III	2
English II	4	Evangelism	1	English VI	2	English VIII	2
Bible History II	2	Personal Work II	2	Christian Evidences	1	Exegesis II	3
Daily Vacation		Public Speaking		Church History II	2	Bible Pedagogy	2
Bible School	1	II	2	Practical Work	1	Practical Work	1
Biblical Geography		Missions II	1				
and Orientalism	2	Practical Work	1				
Practical Work	1	Chapter Summary	1				

Chorus and Mission Band, each requiring one hour per week, are included every semester in all courses. Pilot Staff optional. Students on Pilot Staff for two years excused from English VIII.

THREE-YEAR MISSIONARY COURSE

Term One

Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
Bible Study Principles I....	5	Synopsis I	5	Analysis	5
English V	2	Doctrine I	4	Pastoral Theology	2
Personal Work I.....	2	Public Speaking	2	Exegesis I	3
Missions I	1	Polemics	1	English VII	2
Etiquette	1	Church History I.....	2	Medical Lectures	2
Homiletics I	2	Missions III	1	Missions V	1
Journalism	1	Practical Work	1	Practical Work	1
Practical Work	1				
Chapter Summary	1				

Term Two

Bible Study Principles II...	5	Synopsis II	5	Analysis	5
English VI	2	Doctrine II	4	English VIII	2
Personal Work II.....	2	Public Speaking II.....	2	Exegesis II	3
Daily Vacation Bible School.	1	Church History II.....	2	Bible Pedagogy	2
Evangelism	1	Missions IV	1	Missions VI	1
Biblical Geography		Practical Work	1	Practical Work	1
and Orientalism	2				
Missions II	1				
Practical Work	1				

Chorus and Mission Band, each requiring one hour per week, are included every semester in all courses.
Pilot Staff optional. Students on Pilot Staff for two years excused from English VIII.

FOUR-YEAR MISSIONARY COURSE

Term One

Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
Bible Study Principles I	5	Synopsis I	5	Analysis	5	Analysis	5
English I	4	English III	3	Doctrine I	4	Pastoral Theology ..	2
Bible History I.....	2	Public Speaking I.. 2	2	English V	2	Exegesis I	3
Etiquette	1	Personal Work I.....	2	Polemics	1	English VII	2
Homiletics I	2	Journalism	1	Church History I... 2	2	Medical Lectures ..	2
Practical Work 1	1	Missions I	1	Missions III	1	Missions V	1
		Practical Work 1	1	Practical Work 1	1	Practical Work 1	1

Term Two

Bible Study	Synopsis II	5	Analysis	5	Analysis	5
Principles II	English IV	3	Doctrine II	4	Exegesis II	3
English II	Public Speaking II	2	English VI	2	English VIII	2
Bible History II	Personal Work II	2	Church History II	2	Missions VI	2
D. V. B. S.	Missions II	1	Missions IV	1	Bible Pedagogy	2
Biblical Geography	Evangelism	1	Practical Work	1	Practical Work	1
and Orientalism	Practical Work	1				
Practical Work	Chapter Summary	1				

Chorus and Mission Band, each requiring one hour per week, are included every semester in all courses.
Pilot Staff optional. Students on Pilot Staff for two years excused from English VIII.

THREE-YEAR SECRETARIAL COURSE

Term One

Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
Bible Study Principles I...	5	Synopsis I	5	Analysis	5
English V	2	Doctrine I	4	English VII	2
Personal Work I	2	Public Speaking I	2	Shorthand I	5
Missions I	1	Polemics	1	Typewriting I	5
Etiquette	1	Church History I	2	Exegesis I (optional)	3
Homiletics I	2	Practical Work	1	Practical Work	1
Journalism	1				
Practical Work	1				

Term Two

Bible Study Principles II... 5	Synopsis II	5	Analysis	5
English VI	Doctrine II	4	English VIII	2
Personal Work II	Public Speaking II	2	Shorthand II	5
Daily Vacation Bible School. 1	Christian Evidences	1	Typewriting II	5
Evangelism	Church History II	2	Exegesis II (optional)	3
Biblical Geography	Practical Work	1	Practical Work	1
and Orientalism				
Missions II				
Practical Work				
Chapter Summary				

FOUR-YEAR SECRETARIAL COURSE

Term One

Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week	Subject	Hours Per Week
Bible Study Principles I	5	Synopsis I	5	Analysis	5	Analysis	5
English I	4	English III	3	Doctrine I	4	English VII	2
Bible History I	2	Public Speaking I	2	English V	2	Shorthand I	5
Etiquette	1	Personal Work I	2	Polemics	1	Typewriting I	5
Homiletics I	2	Journalism	1	Church History I	2	Exegesis I	3
Practical Work	1	Missions I	1	Practical Work	1	(optional)	
		Practical Work	1			Practical Work	1

Term Two

Bible Study Principles II	5	Synopsis II	5	Analysis	5	Analysis	5
English II	4	English IV	3	Doctrine II	4	English VIII	2
Bible History II	2	Public Speaking II	2	English VI	2	Shorthand II	5
Daily Vacation Bible School	1	Personal Work II	2	Christian Evidences	1	Typewriting II	5
Biblical Geography	2	Missions II	1	Church History II	2	Exegesis II	3
and Orientalism	2	Evangelism	1	Practical Work	1	(optional)	
Practical Work	1	Practical Work	1			Practical Work	1
		Chapter Summary	1				

Chorus and Mission Band, each requiring one hour per week, are included every semester in all courses. Pilot Staff optional. Students on Pilot Staff for two years excused from English VIII.

ONE-YEAR COURSE

Term 1

Subject	Hours Per Week
Bible Study Principles I	5
Personal Work I	2
Doctrine I	4
Missions I	1
Polemics	1
Practical Work	1

Term 2

Subject	Hours Per Week
Bible Study Principles II	5
Personal Work II	2
Doctrine II	4
Missions II	1
Christian Evidences	1
Practical Work	1

Chorus and Mission Band, each requiring one hour per week, are included every semester in all courses. Pilot Staff optional. Students on Pilot Staff for two years excused from English VIII.

STUDENTS ENROLLED DURING YEAR

1929 - 1930

Aldrich, Pearl, Minnewaukan, No. Dak.	Fast, Helen, Bingham Lake, Minn.
Alton, Mabel, Davenport, Iowa	Faul, Gust, Velva, No. Dak.
Alvar, Anne, Duluth, Minn.	Faul, Mrs. Harry, Mountain Lake, Minn.
Andersen, Mrs. S. P., Boelus, Neb.	Faul, Rosie, Harvey, No. Dak.
Andersen, Mr. S. P., Boelus, Neb.	Fiester, Evelyn, Sumner, Iowa
Anderson, Arthur, Preeceville, Sask., Can.	Fix, Bert, Milaca, Minn.
Anderson, Lillyan, Duluth, Minn.	Flaming, Peter, Paxton, Neb.
Anderson, Paul, Angle Lake, Alberta, Can.	Fratzke, Violet, Minneapolis, Minn.
Armstrong, Jessie, Minneapolis, Minn.	Freerksen, George, Kanawha, Iowa
Bachman, Rose, Anoka, Minn.	Freestone, Bernice, Barron, Wis.
Backstrom, Chrystal, Maddock, No. Dak.	Friesen, Catherine, Steinbach, Man., Can.
Baker, Dorothy, Minneapolis, Minn.	Friesen, Jacob, Mountain Lake, Minn.
Barnett, Isabell, Burlington, No. Dak.	Gardner, Hazel, Cogswell, No. Dak.
Baumann, Berndetta, Langdon, No. Dak.	George, Emma, Lehr, No. Dak.
Beard, Katherine, Emporia, Kansas	Greenwalt, Mrs. Ray, Esmond, No. Dak.
Becker, Alvina, Marion, So. Dak.	Greenwalt, Ray, Esmond, No. Dak.
Benson, Mildred, Swaledale, Iowa	Gould, James, St. Paul, Minn.
Berg, Margaret, Eveleth, Minn.	Hahn, Helen, Dent, Minn.
Berglund, Anna, New London, Minn.	Halvorsen, Philip, Goldfield, Iowa
Bergman, Sybil, Minneapolis, Minn.	Ham, Kenneth, Kasson, Minn.
Blanchard, Russell, Worthington, Minn.	Hanna, Dorothy, Duluth, Minn.
Blocher, Jacques, Paris, France	Hansen, Edna, Camp Douglas, Wis.
Boomer, Paul, Aitkin, Minn.	Haueter, Willimine, Mayer, Minn.
Braund, Celia, Hustler, Wis.	Hawks, Violet, Brookings, So. Dak.
Brown, Clair, Huntley, Minn.	Heilig, Percy, Hastings, Minn.
Brown, Margaret, Kasson, Minn.	Hendrickson, Lila, Wentworth, Wis.
Bunker, Merle, Afton, Iowa	Hendrickson, Norma, Wentworth, Wis.
Burgeson, Freda, Armstrong, Iowa	Hendrickson, Roy, Wentworth, Wis.
Cameron, Angus, Killum, Alberta, Can.	Hill, Edythe, Hesper, No. Dak.
Camfferman, John, Maple Lake, Minn.	Hill, Harvey, Hesper, No. Dak.
Campsall, Garnet, Frys, Sask., Can.	Hill, Madge, Hesper, No. Dak.
Caneday, Myrna, Taylors Falls, Minn.	Hill, Mrs. Ralph, Lewiston, Minn.
Carlson, Dean, Gilbert, Minn.	Hill, Ralph, Lewiston, Minn.
Case, Arthur, Ainsworth, Neb.	Hoskins, Ella, Pipestone, Minn.
Christensen, Victor L., Benton, Minn.	Howard, Doris, Minneapolis, Minn.
Christianson, Victor J., Albert Lea, Minn.	Jackson, Lloyd, Ellis, So. Dak.
Cleveland, V. LeRoy, Beverly, Mass.	Jaeger, Raymond, Turlock, Calif.
Clingman, Frank, Brownsdale, Minn.	James, Josephine, Minneapolis, Minn.
Coffey, Velma, Humeston, Iowa	Jantz, Lydia, Mountain Lake, Minn.
Collin, Gertrude, Alexandria, Minn.	Jensen, Evelyn, Oldham, So. Dak.
Conradson, Irving, Minneapolis, Minn.	Jessup, Dale, Diagonal, Iowa
Cook, Frances, Blue Earth, Minn.	Jessup, Dorothy, Diagonal, Iowa
Cording, Chester, Osceola, Wis.	Johnson, Lucille, Anoka, Minn.
Crossley, Le Roy, Swea City, Iowa	Johnson, Marjorie, Minneapolis, Minn.
Cushing, Sylvia, Buffalo, New York	Johnson, Mildred, Bark River, Mich.
Davis, Mrs. Lillie, Libertyville, Ill.	Johnson, Myrtle, Bruno, Minn.
Davison, Wallace, Turtle Lake, Wis.	Johnson, Oscar, Bruno, Minn.
Doran, Ellen, Minneapolis, Minn.	Johnson, Walden, Warren, Minn.
DuPuy, Alice, Bemidji, Minn.	Johnstone, Violet, Minneapolis, Minn.
Dunn, Margaret, Glendive, Mont.	Jones, Ethel, Nemaha, Neb.
Dyrland, Sigurd, Rush City, Minn.	Julius, Fred, Parkers Prairie, Minn.
Eads, Leslie, Worthington, Minn.	Kaufman, Hazel, Esmond, No. Dak.
Eddy, Belle, Brookings, So. Dak.	Kaufman, Winnifred, Esmond, No. Dak.
Eddy, Lois, Brookings, So. Dak.	Kay, Orville, De Soto, Mo.
Elftmann, Mary, Minneapolis, Minn.	Kay, Roy, West Acton, Mass.
Emerson, Ada, Chelan, Wash.	Keacher, Florence, Stacy, Minn.
Farrington, David, Cook, Minn.	Kirby, Marion, Minneapolis, Minn.
Fast, Anna, Mountain Lake, Minn.	Knutson, Carl, Granite Falls, Minn.

Knutson, George, Granite Falls, Minn.
 Krueger, Dolores, Wheatland, No. Dak.
 Larrabee, Kenneth, Waterloo, Iowa
 Lehman, Elsie, Grantsburg, Wis.
 Lehman, Evelyn, Hastings, Minn.
 Leppke, Clara, Carrington, No. Dak.
 Lewis, Sarah, Brainerd, Minn.
 Liddle, Ethel, Hastings, Minn.
 Lucas, Helen, Pipestone, Minn.
 Lundbeck, Martha, Butte, No. Dak.
 Lundgren, Mabel, Amery, Wis.
 Lundquist, Ruth, Minneapolis, Minn.
 McClelland, Lillian, Wilmington, N. C.
 McQuoid, Frank, Crosby, Minn.
 Malbon, Gladys, Robbinsdale, Minn.
 Maney, Elsie, Minneapolis, Minn.
 Mickelson, George, Tyler, Minn.
 Mikkelsen, Henry, Minneapolis, Minn.
 Miller, Emmeline, Paynesville, Minn.
 Moody, Howard, Tomahawk, Minn.
 Morford, Burries, Minneapolis, Minn.
 Moritz, Ellsworth, Cavalier, No. Dak.
 Moritz, William, Cavalier, No. Dak.
 Mortensen, Olga, Swanville, Minn.
 Neaderboamer, Ernest, Ennigloh, West
 Falen, Germany
 Neher, Amelia, Ashley, No. Dak.
 Nelson, Amy, Maynard, Minn.
 Nelson, Harvey, Diamond Bluff, Wis.
 Nelson, Lawrence, Stanley, No. Dak.
 Nelson, Ruth, Kerkhoven, Minn.
 Nelson, Verna, Clearbrook, Minn.
 Newstrom, Jenny, Redtop, Minn.
 Nordvedt, Freda, Kansas City, Mo.
 Norton, Lester, West Concord, Minn.
 Noteboom, Flora, Fairview, Mont.
 Nyholm, Evelyn, Minneapolis, Minn.
 Nyvall, Cecil, Minneapolis, Minn.
 Oakes, Wilfred, Owatonna, Minn.
 Oby, Ruth, Wahkon, Minn.
 Olsen, Ralph, Minneapolis, Minn.
 Olson, Erick, Esmond, No. Dak.
 Ortman, Elsie, Marion, So. Dak.
 Osterhus, Cyrus, Minneapolis, Minn.
 Osterhus, Hosea, Minneapolis, Minn.
 Osterhus, Ruben, Minneapolis, Minn.
 Osterhus, Ruth, Minneapolis, Minn.
 Patterson, Mildred, Steele, No. Dak.
 Payne, Murray, Steamboat Springs, Colo.
 Peters, Herbert, Mountain Lake, Minn.
 Petersen, Herold, Little Falls, Minn.
 Pickett, Sadie, Stanley, No. Dak.
 Porter, Laura, Minneapolis, Minn.
 Pratt, Almeda, Anoka, Minn.
 Purdy, Ralph, Cherry Creek, New York
 Quiring, Jacob, Bingham Lake, Minn.
 Rauch, Mabel, Hesper, No. Dak.
 Regier, Anna, Mountain Lake, Minn.
 Roatcap, Bertha, Olathe, Colo.
 Sanborn, Laura, Minneapolis, Minn.
 Sanford, Lawrence, Minneapolis, Minn.
 Schlueter, Alice, Davenport, Iowa
 Schreiber, Dessie, St. Croix Falls, Wis.
 Schumann, Estelle, Rice, Minn.
 Schumann, Wallace, Rice, Minn.
 Schultz, Albert, Lambert, Mont.
 Scott, Gladys, Chaffee, No. Dak.
 Seekins, Laura, Amery, Wis.
 Sharer, Clarence, Anoka, Minn.
 Sheldon, Mary, Minneapolis, Minn.
 Shillingsburg, William, Greenwich, N. J.
 Siemers, Julia, Minneapolis, Minn.
 Singer, Tillie, Hazen, No. Dak.
 Skiff, Arloene, Minneapolis, Minn.
 Slater, Ralph, Esmond, No. Dak.
 Smead, Frank, Clayton, Wis.
 Snapp, John, Chicago, Ill.
 Sornson, Esther, Chester, So. Dak.
 Sprunk, Ethel, Leonard, No. Dak.
 Steele, Vernie, Wibaux, Mont.
 Steffenson, John, Norbeck, So. Dak.
 Sumpter, Helen, Anoka, Minn.
 Thomsen, Loretta, Davenport, Iowa
 Todd, Dorothy, Mizpah, Mont.
 Torell, Marion, Cambridge, Minn.
 Tyler, Leone, Minneapolis, Minn.
 Unrau, David, Volt, Mont.
 Vann, Winnifred, Duluth, Minn.
 Waldo, Dorothy, Henning, Minn.
 Wallin, Ruth, Wilton, Minn.
 Watts, Helen, Little Fork, Minn.
 Watts, Wilma, Little Fork, Minn.
 Weniger, Helen, Worthington, Minn.
 Whitaker, Charles, Waltham, Minn.
 Wheeler, Elmer, Indianapolis, Ind.
 Wiebe, Jacob, Minneapolis, Minn.
 Wiens, Jacob, Marion, So. Dak.
 Wiens, Tina, Marion, So. Dak.
 Wik, Elvera, Millard, So. Dak.
 Williams, Everett, Minneapolis, Minn.
 Williams, Maxine, Egeland, No. Dak.
 Williams, Myrtle, Cavalier, No. Dak.
 Williams, Paul, Cavalier, No. Dak.
 Williams, Perry, Austin, Minn.
 Williams, Wayne, St. Francis, Minn.
 Williamson, Minnie, Minneapolis, Minn.
 Willms, Anna, Ulen, Minn.
 Wilmot, Pearl, Swanville, Minn.
 Wiseman, Harry, Hillcrest, Mont.
 Woods, Therle, Faribault, Minn.
 Wright, Florence, Park Rapids, Minn.

“Elias was a man of like passions as we are.”

“And he prayed again and the heaven gave rain and the earth brought forth her fruit.”

Fellow Christians, do you believe with James that “The effectual fervent prayer of a righteous man availeth much?” Your power in prayer at the Throne of Grace can be as great as that of Elijah when he asked for rain. Will you not join with the church which paid for this space in earnest petition that showers of blessing may be poured out upon it so that fruit may be borne in the salvation of lost souls?

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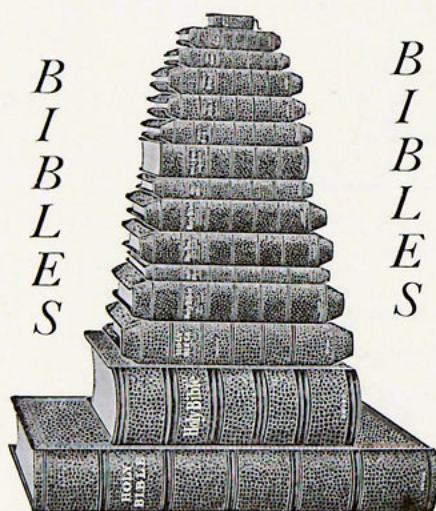
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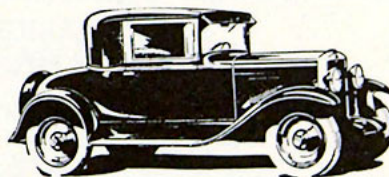
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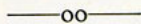
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